MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

APR 24 1980

Mr. Kevin Manion
120 South Keystone
Burbank, CA 91506 (U.S.A.)

CORREO
AEREO

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CORREO AEREO

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FEAST OF ST. MARK THE EVANGELIST
APRIL 25, 1980

MIKE DOVEL
CHRISTENDOM COLLEGE
R. R. 3, BOX 87
FRONT ROYAL, VA 22630

DEAR MIKE,

WE ARE MOST HAPPY TO RECEIVE YOUR LETTER OF APRIL 15TH! IT IS WONDERFUL THAT YOU WISH TO BECOME A PRIEST, AND SURELY OUR LORD AND HIS BLESSED MOTHER HAVE GIVEN YOU THE GREATEST VOCATION. YOU ARE CERTAINLY BEING CALLED TO A MOST HEROIC LIFE OF PRAYER AND SACRIFICE.

THE MISSIONARIES OF PERPETUAL ADORATION (M. A. P) ARE A CONGREGATION OF PRIESTS AND BROTHERS WITH A TWOFOLD DIMENSION AS THEIR FULL TITLE IMPLIES, MISSIONARIES OF PERPETUAL ADORATION OF THE MOST BLESSED SACRAMENT AND PERPETUAL VENERATION OF THE IMMACULATE HEART OF MARY.

THE MISSIONARIES ARE BOTH ACTIVE AND CONTEMPLATIVE. WHILE LIVING A DEEPLY INTERIOR SPIRITUAL LIFE THE MISSIONARIES DO WHATEVER CATECHETICAL, APOSTOLIC, AND PASTORAL WORK THEIR BISHOP WOULD HAVE FOR THEM.

AS A MISSINARY OF PERPETUAL ADORATION YOUR INTERIOR LIFE WILL BE A LIVING HOLY THURSDAY AND A LIVING GOOD FRIDAY. YOUR AIM WILL BE TO IMITATE ST. JOHN THE EVANGELIST IN HIS LOVE OF OUR DIVINE SAVIOR AND IN HIS LOVE OF THE BLESSED MOTHER. TO THIS END YOU MUST DO YOUR BEST TO ABSORB THE SPIRIT OF ST. JOHN THE EVANGELIST, ALL THAT HE WAS DURING THE LAST SUPPER, ALL THAT HE WAS DURING THE ENTIRE PASSION OF CHRIST. LIKE ST. JOHN, YOU MUST TAKE THE BLESSED MOTHER IN THE PRESENCE OF CHRIST CRUCIFIED UNTO YOUR HEART AND SURRENDER YOURSELF UNTO THE INMOST OF HER IMMACTULATE HEART.

THE CONGREGATION IS MOST DEVOTED TO THE HOLY ROSARY AND THE SCAPULAR OF MOUNT CARMEL AND HAS THE AIM TO SPREAD THE DEVOTION TO THE MOST BLESSED SACRAMENT AND THE IMMACTULATE HEART THROUGHOUT THE WHOLE WORLD. THIS YOU WILL RECALL IS THE MESSAGE OF OUR LADY OF FATIMA.

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ONCE THE SEAT OF THE DIOCESE OF SONORA AND WAS THE CENTER OF CATHOLIC CULTURE DURING THE PERIOD OF SPANISH EXPLORATION. THE MOTHERHOUSE OF THE CONGREGATION IS THE "MONASTERIO DE FATIMA" AND WAS DONATED BY THE WIFE OF THE GOVERNOR OF SONORA.

HALF OF THE CONGREGATION'S MEMBERS ARE AMERICANS WHO LEARN SPANISH DURING THEIR FIRST YEAR TO ENABLE THEM TO CONTINUE THEIR STUDIES IN GUADALAJARA. WHAT A FITTING PLACE FOR THE MISSIONARIES OF TOMORROW TO PREPARE FOR THEIR APOSTOLATE THAN IN A COUNTRY IN WHICH THE BLESSED MOTHER HERSELF APPEARED! ESPECIALLY WHEN YOU CONSIDER THAT BY THE YEAR 2000 OVER TWO THIRD'S (2/3'S) OF THE WORLD'S CATHOLICS WILL BE SPANISH SPEAKING.

AFTER A YEAR OF NOVITIATE, THE MISSIONARY PROFESSES SIMPLE VOWS OF POVERTY, CHASTITY, AND OBEDIENCE. AFTER PROFESSION THOSE WHO ARE PREPARING FOR THE PRIESTHOOD CONTINUE THEIR STUDIES AT IN GUADALAJARA.

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YOU SHOULD CONTACT HIM DIRECTLY AT THE FOLLOWING ADDRESS:

FEAST OF ST. MARK THE EVANGELIST
APRIL 25, 1980

FR. CHARLES CARPENTER, M. A. P.
MONASTERIO DE FATIMA (TELEPHONE: 80227)
APARTADO 44
ALAMOS, SONORA
MEXICO

TO MAKE THINGS EASIER FOR YOU, YOU CAN PHONE TO KEVIN MANION, FR. FOUNDER'S SECRETARY AT (213 - 846 - 2035). KEVIN WILL BE ABLE AND MOST WILLING TO HELP YOU IN YOUR TRAVELLING TO ALAMOS, EVEN ACCOMPANYING YOU FROM LOS ANGELES TO THE MONASTERY.

AGAIN, IT WAS A JOY TO READ YOUR WONDERFUL LETTER AND MAY OUR LORD IN THE MOST BLESSED SACRAMENT AND THE IMMACULATE HEART OF THE BLESSED MOTHER HELP YOU TO BECOME ANOTHER ST. JOHN THE EVANGELIST OF THE PRESENT DAY.

Fr. Aloysius Ellacuria CMF Kevin J Manion

FR. ALOYSIUS ELLACURIA, FOUNDER & KEVIN MANION, SECRETARY
120 S. KEYSTONE
BURBANK, CA 91506
(TELEPHONE 213 - 846 - 2035)

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YOU SHOULD CONTACT HIM DIRECTLY AT THE FOLLOWING ADDRESS:

APRIL 27, 1980

WE SENT 2 LETTERS. CRUCIFIXES & MIKE DOVEL.

WHAT HAPPENED IN GUADALAJARA? HOW MANY ARE GOING NEXT YEAR? THE PERMISSION TO BE IN THAT DIOCESE, ARE ALL OF THEM GOING TO THE MAJOR SEMINARY, EVEN ISMAEL? DID THEY FIND ANY PRIEST THAT WOULD HELP AND BE THEIR CHAPLIN? WHETHER THIS HOUSE HAS ANY LITTLE GARDEN? HOW FAR IS IT FROM THE SEMINARY? DID ANY PRIESTS ANSWER FROM SPAIN? HOW ARE ALL THE BOYS? PROSPECTIVE BOYS?

PROPERTY IN FRONT TO SECURE IT COMPLETELY . WE BUY ALSO THE ROAD FROM THE CITY.

HOW IS THE WATER SITUATION?

IS THE SEWAGE CONNECTED WITH THE CITY?

HOW WERE THE DOINGS IN GUADALAJARA? WITH THE NEW BISHOP, AND WITH THE LADY CARMEN?

IS THERE ANY BUILDING THERE THAT WE MAY EVENTUALLY GET IN GUADALAJARA?

STATUE WHAT DOES FR. CARPENTER THINK, COULD IT BE PUT ON A PODIUM INSTEAD OF A WALL?

HOW ARE THE NEW BOYS ACTING? UMBERTO AND THE OTHER?

PHONE CONVERSATION WITH JOE O'CONNOR

APRIL 28, 1980

1) FATHER ALOYSIUS ASKS THAT WHEN JOE VISITS ALAMOS IN THE NEAR FUTURE THAT HE LOOK INTO RAISING CHICKENS AND HELP THE BROTHERS START RAISING CHICKENS. CHICKENS COST NOTHING TO RAISE, AND THEY SHOULD KEEP TRACK KOF ALL COSTS. JOE MENTIONED THAT THE BROTHERS WERE BUILDING A CHICKEN COOP THE LAST TIME HE SPOKE WITH THEM. JOE WOULD ALSO CKECK TO SEE THE BROTHER'S PROGRESS IN GROWING THEIR OWN VEGETABLES.

2) REGARDING THE BANK TRUST, JOE SPOKE RECENTLY WITH THE BANKER IN TIAJUANA WHO IS ARRANGING THE BANK TRUST. THIS ATTORNEY ASSURED JOE THAT HE HAS SENT THE ORIGINAL REQUEST TO BANCOMEX IN HERMOSILLO WITH INSTRUSTIONS TO CONTACT THE NOTARY IN ALAMOS TO ARRANGE THE DETAILS.

3) WHILE IN ALAMOS JOE WOULD CHECK ON THE WATER SITUATION FOR THE DIRECTORS. HOW BAD IS THE DROUGHT? IS THIS JUST A TEMPORARY SITUATION?

4) JOE SHOULD VISIT, IF POSSIBLE, MR. JOAQUIN BOURS WITH FR. CARPENTER. MR. BOURS IS A MEMBER OF FINCAS DEL YAQUI, AND A MEMBER OF ONE OF THE WEALTHIEST CATHOLIC FAMILIES IN THE AREA. HIS BROTHER IS MAYOR OF NAVAJOA. HIS BROTHERS APPARENTLY OWN THE FORD AGENCY IN OBREGON. MR.

BOURS IS A CHICKEN RANCHER, AND HAD OFFERED TO GIVE THE MONASTERY A TRACTOR. IT IS ALSO MR. BOURS WHO DONATED THE USE OF AN ENGINEER TO HELP THE BROTHERS WITH THE SESS POOL PROBLEM. MR. BOURS IS A VERY IMPORTANT CONTACT IF EVER THE M. A. P. INCORPORATES UNDER THE LAWS OF MEXICO.

5) FR. ALOYSIUS WANTS THAT THE PROPERTY IN FROMT OF THE MONASTERY BE PERMANENTLY SECURED FOR THE M. A. P. WITHOUT SHAREING IT WITH THE CITY. TO THIS END, FR. ALOYSIUS DOES NOT WANT A PARK WITH A STATUE TO THE "MOTHER" AS THE BISHOP ORIGINALLY SUGGESTED. RATHER, FR. ALOYSIUS IS WILLING TO PAY FOR THE PROPERTY IN FRONT, AS FR. SAID "WHATEVER THE COST" OR A SIMILAR SPANISH PHRASE "EVEN WITH GOLD". THE REASON IS TO INSURE THAT LATER THE CITY DOESN'T TRY TO PUT UP SOME CIRCUS, A DANCE, OR OTHER DIS-EDIFYING ACTIVITY IN FRONT OF OUR MONASTERY. FR. FURTHER WANTS THE AREA ENCLOSED WITH A FENCE ONCE WE SECURE THE PROPERTY. THIS IS FOR FR. ALOYSIUS THE HIGHEST IMPORTANCE. ALL TALK ABOUT STATUES AND SHRINES PREVIOUSLY SPOKEN OF MUST TAKE A SECOND PLACE TO THIS PROJECT -- TO SECURE THE FRONT PROPERTY!

APRIL 28, 1980 -- PHONE CONVERSATION WITH FR. CHARLES.

BESIDES CARMENS HOUSE, TRIP WENT WELL, BISHOP TOOK CARE OF EXPENSES

CARDINAL EXPECTS WRITTEN REQUEST, SO FR. GARCIA TO WRITE UP THE WRITTEN REQUEST TO CARDINIAL. HE WANTS TO DO EVERYTHING LEGALLY.

CARMEN OFFERED US THE HOUSE, 3 BEDROON HOUSE, USE IT AS LONG AS YOU NEED IT. IT IS SORT OF SMALL. SHE WAS PLANNING TO SELL IT, BUT WILL LET US HAVE IT UNTEL WE FIND THE OTHER HOUSE

LEAVE PHONE OF NUMBER OF CARMEN 36 150067. HER SISTER IN LAW DIED, HIGH CLASS LADY, GAVE HOUSE NEXT DOOR TO SISTERS OF PIUS X .

THERE IS A JESUIT RETREAT HOUSE ABOUT 20 MINUTES AWAY CALLED THE "VIRGO DE VINO?" THIS COULD BE FOR SALE.

THE CARDINAL IS ABOUT 70 YEARS OLD.

FR. RAMON UARZO WILL BE SUPPLYING THE CONGREGATION WITH VOCATIONS. ALREADY HE HAS TWO SET UP FOR THIS SUMMER.

RAYMUNDO MESA IS EXCELLENT.

6 ARE GOING THIS SUMMER TO THE SEMINARY, BUT NOT ISMAEL. WE ARE EXPECTING BETWEN 4 AND 8 THIS SUMMER, THIS WILL FILL THE HOUSE.

ALAMOS IS TRYING TO GET THE GOVERNMENT TO PIPE IN WATER

WE SPOKE WITIH THE RECTOR, JUAN SANDOVAL, WHO TOLD US TO GET OUR ADMISSION DOCUMENTS AND OTHER PAPERS IN SOON.

LETTERS OF RECOMMENDATION, AS WE WERE LEAVING THE BISHOP TALKED TO THE CARDINAL ALONE.

ONE POSSIBILITY IS TO LIVE IN THE SEMINARY. HOW ELSE COULD WE GET A PRIEST TO LIVE WITH THE BROTHERS? WHAT IS BETTER A TINY HOUSE OR TO LIVE IN A SEPARATE PART OF THE SEMINARY?

ACCEPT THE HOUSE, AND GET A PRIEST AND PUT HIM IN WITH THEM. APPARENTLY THERE WERE PROBLEMS IN THE PAST WITH NEW CONGREGATIONS IN GUADALAJARA, ONCE THE POLICE BECAME INVOLVED AND HAD TO INVESTIGATE.

CARMEN'S HOUSE IS ABOUT 8 MINUTES AWAY BY CAR OR BYBUS, OR AS MUCH 15 MINUTES. IT IS IN A SECTION CALLED THE "COLONIAL MORILLOS". CARMEN WANTS TO KNOW IF WE WILL ACCEPT IT?

THERE IS A HOUSE FOR SALE NEAR THE SEMINARY, 6 ROOMS OR BEDROOM FOR $65,000. SOME SAY, WHY DON'T YOU BUILD YOUR OWN PLACE? THERE IS A RETREAT HOUSE OF THE JESUITS, AT A DISTANCE, 20 MINUTES BY CAR, "VILLA MARIA". IN OUR AREA THERE ARE NO PLACES TO RENT BECAUSE THE LAW FAVORS THE RENTORS, THEREFORE NOTHING TO RENT.

LITTLE DIFFICULATIES -- RECREATIONS & CHAPTER OF FAULTS.

PIPES ARE SO BAD IN THE BACK , BECUASE PIPES ARE SO RUSTY. THEY ARE ABOUT 30 YEARS OLD.

ONLY REAL PROBLEM WITH THE BROTHERS IS THAT SOME ARE GETTING HORNERY. WHEN NO WATER, THE BROTHERS, ESPECIALLY THE AMERICANS, ARE GETTING HORNERY.

WE ARE LOOSING WATER. MARCO SAID IF WE FILL UP SWIMMING POOL WITH WATER WHILE THE OTHER PEOPLE HAVE NONE TO DRINK, THIS WOULD BE A SCANDEL.

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

April 29, 1980

Dear Kevin,

Pursuant to our last phone call, it would be most convenient to let Carmen Ascencio and her husband, Gabriel Sahagún, know whether or not we are going to accept that 3-bedroom house for free use. Gabriel's sister, María, died last Friday, April 25th.

Carmen's phone number is: area code (36), number: 150067

Address: Avenida Vallarta 1852
Guadalajara, Jalisco
MEXICO

By Christmas, I wouldn't be surprised if we had 30 young men in this house (not counting the 6 going to Guadalajara). This is why we

P.S. If we don't respond to Carmen she may think we're ungrateful.

may have to start building a huge dormitory out in the garden, or on the lot out front.

In a few years, at the rate we're growing we'll have 100. This is <u>no</u> exaggeration. Young men are calling up every other day. Where are we going to put them all. God provides.

The sewers are being fixed. We're connecting with the City. But we cannot drain the sesspool yet until the earth is covered over again, otherwise we'll ruin the new sewers.

The reason we had Mass in the afternoon, was to have cool weather to get more work done in the morning. We are going to try Mass in the morning again.

Love, in Mary Fr. Charles

P.S. Nelita wants to go with me to the States May 14th to May 28th. What does Father think?

MAY 02 1980

MAY 2, 1980

SCHOLARSHIP - THE BOYS SHOULD PRACTICE PROVERTY, NOT TO WASTE ANY THING.

FR. DURAND IS VERY DARING AND DANGEROUS. HE PHONED FR. ALOYSIUS LAST NIGHT AT ABOUT 1:00 AM HIS TIME AND WANTS TO JOIN OUR CONGREGATION TO HIS, DESTROYING OUR IDENTITY. FR. ALOYSIUS TOLD HIM (IN ORDER TO GET RID OF HIM) THAT THE M.A.P. IS SATISIFED THE WAY WE ARE, AND WE DON'T WANT ANY CHANGE, LOSING OUR IDENTITY BY JOINING THE TWO CONGREGATIONS, THAT NEITHER THE BISHOP OR WE WANT THIS.

IF FR. DURAND CONTACTS YOU TELL HIM,"IF SOMEONE WANTS TO JOIN YOUR CONGREGATION, A LAY INSTITUTE, WE WILL RECOMMEND THE CANDIDATE HIGHLY, BUT WE DONT WANT ANY CHANGES WITH OUR OWN CONGREGATION, MUCH LESS TO DESTROY OUR IDENTITY, ESPECIALLY WHEN ALL GOES WELL WITH US, THANKS TO GOD. WE WANT TO KEEP OUR IDENTITY 100 FOLD! WE DON'T WANT TO DESTROY OUR CONGREGATION, AND WE DON'T WANT YOU TO DESTROY OUR CONGREGATION.

FR. DURAND HAS THE APROVAL OF THE HOLY FATHER, THEREFORE HE WOULD THINK HE IS SUPERIOR TO US, THAT HIS HAS BEEN APPROVED FIRST, AND THEN HE WANTS TO INCORPORATE OURS INTO HIS, BECAUSE HE MOST LIKELY HAS PROBLEMS WITH MONEY AND PERSONNEL. HE HAS 3 THEOLOGIANS AND HE DOESN'T KNOW WHERE TO SEND THEM.

THE BISHOP SHOULD BE WARNED NOT TO HAVE ANYTHING TO DO WITH HIM, AND TO SEND HIM BACK. FR. DURAND COMES FROM MADRID AND STARTED HIS WORK WHEN HE WAS A SUBJECT OF FR.

MAY 02 1980

ALOYSIUS IN PHOENIX, ARIZONA. FR. DURAND ALSO BROUGHT THE CRUSILLOS TO ARIZONA AND CALIFORNIA. HE IS YOUNG AND VERY ACTIVE, AND HE DOES LIKE TO HAVE HIS WAY.

But don't
tell the
others

PHONE CALL WITH FR. CHARLES CARPENTER, M. A. P.

MAY 2, 1980

BRO ISMAEL FEELS POORLY. UMBERTO SEEMS TO BE DOING O. K.

THE BISHOP IS VERY KIND FOR YOU, HE PAID FOR THE AIRPLANE, AND HE TOOK ME TO ALL HIS FRIENDS.

PRUDENTLY THEY CAN GET VOCATIONS.

A FAMILY OF 4 THE EXPENSES ARE $ 20,000. THAT'S THE WAY IT IS. ALLEGREGETTI'S TUMOR IS SHRUNK, I WANT HIM TO CONTINUE HELPING US. FR. LEO MATT $5000.00 IS THE COST OF THE YEARLY EXPENSES.

OBTAINED PERMISSION FROM MAY 14TH TO MAY 28TH. YOU CAN GO TO THE 40TH ANNIVERSARY OF FR. ROWAN. THE FEARS OF THE PAST ARE OVER. NELITA CAN COME WITH YOU. WE VISITED HER FAMILY AND THEY ARE WILLING TO COME. MR. BOURS IS A VERY NICE MAN AND HIS WIFE IS DOING WELL.

GOD IS BLESSING YOU SO MUCH, CAN YOU MAKE 30 THIS YEAR, OF COURSE GETTING GOOD ONES, BECAUSE THE FASTER YOU GROW THE MORE IMPACT YOU HAVE AND ALSO THE DIOCESE! WHAT A BLESSING, IT TIS THE TALK OF THE TOWN ALL OVER, THE BISHOP TALKS ALL OVER. I AM SO HAPPY THAT GOD IS HELPING.

AMONG THE SECONDARY CO-PATRONS, ST. CATHERINE OF SIENNA, ST. FRANCIS DE SALES, ST. THRESEA OF JESUS.

ONE OF OUR CHRISMS IS VISITING THE SICK AND THE DYING,

PHONE CALL WITH FR. CHARLES CARPENTER, M. A. P.

MAY 2, 1980

EVENTUALLY A NEW BUILDING, A DORMITORY FOR 100. ALLEGRETTI CAN DO IT. HE WENT TODAY TO THE DOCTOR, IT WAS UNOPERABLE, AND NOW NO FURTHER KEMO THERAPY. YOU HAVE THE GOURNGS THERE AND SO YOU CAN USE THEM WELL.

PHONE CALL WITH FR. CHARLES CARPENTER, M. A. P.

MAY 2, 1980

THIS WAS MISSED IN THE LETTER TO MIKE DOVEL.

THIS GIVES GREAT INCREMENT SPEAKING ALL THESE LANGUAGES. KEEP UP THIS TALENT.

I SPOKE TO BRO. ERNESTO AND BRO. PATRICK.

YOU WRITE TO MRS EARLY WHEN YOU GET THE CRUCIFIXES.

FR. ALOYSIUS WROTE A LETTER TO HAFFERT IN DEFENSE OF KASMERICK, AND HAFFERT HAS NEVER ANSWERED, PROBABLY BECAUSE HE.

ALL OF THEM UNGRATEFUL WHO WERE GIVEN SCHOLARSHIPS, EXCEPT FOR ONE WHO WAS PAMPERED, FOR SELFISH REASONS, MOST OF THEM SO THANKLESS, THE FAMILY IS VERY DISAPPOINTED, AND FR. ALOYSIUS IN THE MIDDLE OF IT.

THERE IS A LADY HERE WHO WANTS TO GIVE A SCHOLARSHIP, WRITING TO HER ONCE A MONTH OR SO, TELLING HER SOME OF THE ITEMS IN THE MONASTERY. WHEN YOUR FAMILY HEARS WHAT YOU ARE GOING TO BE THEY ARE SO HAPPY! IT IS BETTER THAT YOU DON'T TELL THIS TO THE OTHERS TO AVOID ANY JEALOUSY WITH OTHERS. YOU ARE CALLED TO BE A GREAT LEADER FOR THE M. A. P.

TELL FR. CHARLES NOT TO FORGET THAT ALL THE BOYS CAN HAVE WATCHES, YOU KNOW EXACTLY, SO THAT YOU ARE PUNCTUAL WHEN YOU GO TO THE NEW PLACE.

EVEN "A PESO DE ORA" WITHOUT IT THERE CAN BE DISGRACES.

Form **990** Department of the Treasury Internal Revenue Service

Return of Organization Exempt from Income Tax

Under section 501(c) (except black lung benefit trust or private foundation), 501(e) or (f) of the Internal Revenue Code

1980

For the calendar year 1980, or fiscal year beginning , 1980, and ending , 19

Use IRS label. Other-wise, please print or type.

ZZ 23-7174702 990 12 4 16 03
MISSIONARIES OF PERPETUAL ADORATION
10123 RIVERSIDE DR
NORTH HOLLYWOOD CA 91602

A Employer identification number (see instructions) 23 7174702

B If exemption application is pending, check here ▶

C If address changed check here ▶

D Check applicable box—Exempt under section ▶ ☒ 501(c) ( ) (insert number), ☐ 501(e) OR ☐ 501(f).

E Is this a group return (see instruction I) filed for affiliates? ☐ Yes ☐ No
Is this a separate return filed by a group affiliate? ☐ Yes ☐ No
If "Yes" to either, give four-digit group exemption number (GEN) ▶

☐ Check here if gross receipts are normally not more than $10,000 and do not complete the rest of this return (see instruction B(11)).

☒ Check here if gross receipts are normally more than $10,000 and line 12 is $25,000 or less. Complete Parts I, II, IV, and VI and only the indicated items in Parts III and V (see instruction H). If line 12 is more than $25,000, complete the entire return.

All section 501(c)(3) organizations must also complete Schedule A (Form 990) and attach it to this return.

Part I Analysis of Revenue, Expenses, and Fund Balances

	Line		(A) Total	(B) Restricted/ Nonexpendable (optional—see Instructions)	(C) Unrestricted/ Expendable (optional—see Instructions)
Revenue	1 Contributions, gifts, grants, and similar amounts received:				
	(a) Directly from the public	61,368.16			
	(b) Through professional fundraisers				
	(c) As allotments from fundraising organizations				
	(d) As government grants				
	(e) Other				
	(f) Total (add lines 1(a) through 1(e)) (attach schedule—see instructions)		61,368.16		
	2 Membership dues and assessments				
	3 Interest		7,760.85		
	4 Dividends				
	5 (a) Gross rents				
	(b) Minus: Rental expenses				
	(c) Net rental income (loss)				
	6 Royalties				
	7 (a) Gross amount received from sale of assets other than inventory	N/A			
	(b) Minus: Cost or other basis and sales expenses	N/A			
	(c) Net gain (loss) (attach schedule)				
	8 Special fundraising events and activities (itemize):				

Type of event	Receipts	Expenses

	Line		(A) Total	(B)	(C)
Revenue	8 (a) Total receipts				
	(b) Total expenses				
	(c) Net income (line 8(a) minus line 8(b))				
	9 (a) Gross sales minus returns and allowances				
	(b) Minus: Cost of goods sold (attach schedule)				
	(c) Gross profit (loss)				
	10 Program service revenue (from Part II, line (f))				
	11 Other revenue (from Part II, line (g))				
	12 Total revenue (add lines 1(f), 2, 3, 4, 5(c), 6, 7(c), 8(c), 9(c), 10, and 11)		69,129.01		
Expenses	13 Fundraising (from line 40(B))				
	14 Program services (from line 40(C))				
	15 Management and general (from line 40(D))				
	16 Total expenses (from line 40(A))		49,965.85		
Fund Balances	17 Excess (deficit) for the year (subtract line 16 from line 12)				
	18 Fund balances or net worth at beginning of year (from line 65(A))				
	19 Other changes in fund balances or net worth (attach explanation)				
	20 Fund balances or net worth at end of year (add lines 17, 18, and 19)		19,163.16		

+

COMMENTS BY FR. ALOYSIUS

APRIL, 1980

LESSONS WHILE 2 OR 3 OF THE BROTHERS ARE WATCHING HIM. ALL THE BROTHERS SHOULD KNOW A LITTLE BIT ABOUT GARDENING. THIS IS GOOD FOR THEM. IN FACT EACH DURING THE NOVICIATE WAS REQUIRED TO DO SOME GARDENING. BUT BECAUSE OF LACK OF TRAINING SOME MADE MISTAKES, CUT PLANTS ETC., THAT CAN STILL BE SEEN TO THIS DAY. IN SUMMARY, A FEW LESSONS SHOULD BE GIVEN BY A GOOD GARDENER.

7) REGARDING HEALTH QUESTIONS, THESE SHOULD BE RESOLVED WITH THE SOLUTION OF THE SESS POOL PROBLEM.

8) MAKE SURE THE BROTHERS KNOW THE PROPER PRONOUNCIATION AND SPELLING OF BOTH PHRASES IN LATIN FOR THE "DEO GRATIAS ET MARIAE".

9) REGARDING THE DEVIL PLAYING TRICKS WITH THE ACCOUNTING RECORDS, FR. ALOYSIUS RESPONSE WAS "THAT CAN HAPPEN TOO!!" THIS SHOULD NOT BE SURPRISING.

10) REGARDING THE FOOD PREPARATION AND THE MENU. THEY SHOULD HAVE THE PROPER ICE BOX, THE SIZE OF THE CLARETIANS, TO SAVE THEIR FOOD. WHEN FR. ALOYSIUS HEARD OF THE SIZE OF THE FREEZER HE STATED IT WAS TOO SMALL. EVENTUALLY THEY WILL NEED A FREEZER THE SIZE OF THAT IN THE PROVINCIAL HOUSE.

11) BRO DON OR THE OTHERS SHOULD NOT BE WORRIED ABOUT LEARNING SPANISH. HE WILL LEARN IT FAST IN THE SEMINARY.

Father Aloysius Ellacuria C.M.F.

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COMMENTS BY FR. ALOYSIUS

APRIL, 1980

1) REGARDING SIGNING AUTHORITY -- FR. ALOYSIUS SAYS THERE SHOULD BE ONLY TWO BROTHERS WITH SIGNING AUTHORITY. ONLY TWO OF TWO SIGNATURES. THIS WAY IT IS SAFER. FR. GIVES THE EXAMPLE OF A JESUIT BROTHER IN EL PASO TEXAS WHO HAD SIGNING AUTHORITY. THIS BROTHER ONE DAY TOOK ALL THE MONEY AND LEFT. TWO SIGNATURES THEREFORE ARE REQUIRED TO AVOID ANY SURPRISES. SUPPOSE A BROTHER HAS A TEMPTATION? THIS WAY IT IS SAFER.

2) FOR THE TIME BEING THE SIGNING AUTHORITY SHOULD BE THE VICAR AND THE ECONOMO. NOT THAT WE MISTRUST ANY, BUT WE MUST KNOW HUMAN NATURE. THERE IS ANOTHER EXAMPLE OF A RECTOR IN HAVANA WHO LEFT AND TOOK ALL THE MONEY WITH HIM.

3) ACCOUNTING RECORDS FOR TRIP TO GUADALAJARAS STILL NOT COMPLETED 3 WEEKS AFTER TRIP.

4) REFERENCE PT. # 7 (ABOVE) COMPOSE A LIST TAKING IT FROM WHAT IS REQUIRED FROM THE OTHER RELIGIOUS ORDERS.

5) WORKERS, NOW THAT THEY HAVE ENOUGH MEMBERS TO HELP WITH THE WORK, THEY CAN NOW HELP THEMSELVES. EG. BRO JOHN COULD DO GARDENING INSTEAD OF PAINTING.

6) EG. FUTTERER COULD BE TRAINED TO TAKE CARE OF THE GARDENS. BUT HE SHOULD BE TRAINED. WE DONT WANT ANY MISTAKES. PERHAPS OUR GARDENER, RAMON COULD GIVE A FEW

Father Aloysius Macurri(?) Ord.

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COMMENTS BY FR. ALOYSIUS

APRIL, 1980

12) THE FACT THAT BRO PATRICK IS MEMORIZING THE PSALMS IN SPANISH SHOWS THAT HE HAS THE CAPABILITY.

13) REGARDING WHEN THE SPANISH SPEAKING BROTHERS APPEAR NOTICABLY BOARED AND FALL ASLEEP WHEN FR. CHARLES SPEAKS ENGLISH, FR. ALOYSIUS STATED: THAT'S EXPLAINABLE, HE (FR. CARPENTER) HAS TO DO THAT (TALK AT TIMES IN ENGLISH).

14) WHEN ONE BUYS TOO CHEAP HE BUYS TWICE (A SPANISH SAYING) REGARDING THE PURCHASE OF CHEAP SILVERWARE BY BROTHER DAVID.

15) FR. DURAZO MIGHT BE A BISHOP ONE DAY.

16) WHEN HE HEARD THAT THE WATCH DOGS WERE VERY FEROCIOUS FR. ALOYSIUS EXCLAIMED, "IT GOOD THAT THE PEOPLE DON'T GO TO THE GARDENS TO STEAL!"

17) REFERENCE BRO GREGORIO'S COMMENTS DURING THE ROSARY, "GREG IS SO CANDID."

18) FR. CHARLES SHOULD ASK THE BROTHERS QUESTIONS REGARDING THE CONFERENCES. HE SHOULD TELL THEM THAT HE IS GOING TO ASK QUESTIONS DURING THE CONFERENCES TO SEE IF THE BROTHERS UNDERSTAND. HE WILL ASK THEM WHAT HE JUST EXPLAINED.

19) REGARDING THE QUESTION OF BRO DON, "WHAT ARE WE SUPPOSED TO BE DOING, AND WHAT KIND OF A CONGREGATION ARE WE SUPPOSED TO BE?" FR. ALOYSIUS RESPONDED, "READ THE

Father Aloysius Ellacuria C.M.F.

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COMMENTS BY FR. ALOYSIUS

APRIL, 1980

CONSTITUTIONS, STUDY THE CONSTITUTIONS, LIVE THE CONSTITUTIONS. ALSO BE OTHER ST. JOHN THE EVANGELISTS!"

20) REGARDING BRO BILL AND HIS PELLET GUN, REFER THESE TYPE OF QUESTIONS TO THE BISHOP. THE BISHOP SHOULD BE CONSULTED, WHAT DOES THE BISHOP THINK.

21) REGARDING THE BRICK FACTORY AND THE WAREHOUSE BEING RENTED TO THE BANK, ALWAYS TO REFER THESE TYPES OF QUESTIONS REGARDING THE PROPERTY TO THE BOARD OF DIRECTORS.

22) ON THE COMMENT THAT DURING WORK PERIODS, NO ONE SEEMS TO BE COORDINATING OR SUPERVISING THE WORK, FR. ALOYSIUS STATED THAT THE VICAR SHOULD WATCH THE WORK OF ALL, HE SHOULD GO FROM PLACE TO PLACE.

23) THIS SUMMARY SHOULD BE SENT TO FR. CHARLES TO READ TO THE BROTHERS.

24) FOR THESE REASONS THERE IS NEED OF A VICAR "REPRESENTING THE SUPERIOR, AND WITH HIS POWERS TO DIRECT."

22) FR. ALOYSIUS LAUGHED WHEN HE HEARD HOW SOME OF THE GOOD WOMEN IN THE TOWN CAME IN TO SHOW THE BROTHERS HOW TO MAKE TAMALES.

23) TWO HUSKY BROTHERS COULD TAKE THE PLACE OF THE GARDENER.

24) IT IS SOMETHING WONDERFUL THAT THE WORKERS HAVE DONE SUCH A GOOD JOB IN REPLACING THE VASES. THESE WORKERS

Father Aloysius E. Macuria CMF.

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COMMENTS BY FR. ALOYSIUS

APRIL, 1980

SHOULD BE CONSIDERED AGAIN. THEY CAN ABUSE, BUT THEY KNOW HOW TO DO THE WORK.

25) IN ORDER THAT SOMEONE BE IN GUADALAJARA TO WATCH THE SCHOLASTICS, THE BISHOP CAN DISPENSE FERNANDO FROM THE NOVITIATE. ALSO, EVEN IF IN ALAMOS, FERNANDO COULD GO FOR A PERIOD OF TIME (15 DAYS AT A TIME, FOR INSTANCE) TO CHECK ON THE HOUSE OF STUDIES. ONE WHO HAS MADE THE NOVITIATE BEFORE CAN BE DISPENSED FROM MAKING HIS NOVITIATE. HE CAN BE DISPENSED BY THE BISHOP. ESPECIALLY SINCE FERNANDO TOOK THE COMPLETE NOVITIATE, INCLUDNG 4 YEARS.

26) HE CAN DISPENSE THE NOVITIATE ALTOGETHER AS HE DID FOR FR. CHARLES.

27) AT LEAST 20 EACH YEAR FOR THE NOVITIATE.

28) FR. CHARLES IS THE MODERATOR FOR SPIRITUAL MATTERS, WHILE THE VICAR TAKE CARE OF THE MATERIAL MATTERS. THIS WAY FR. CHARLES WILL BE ABLE TO GIVE HIMSELF FOR SPIRITUAL MATTERS.

29) WE ARE AT PRESENT ONE OF THE MOST BLESSED CONGREGIONS WITH OUR VOCATIONS. COUNT ON 20 THIS SUMMER.

30) YOU NEED A BIG, BIG PLACE IN GUADALAJARA. FERNANDO CAN ORGANIZE ALL OF THIS. YOU WILL GET MANY VOCATIONS THERE.

31) THIS GIVES ME IMMENSE, UNTOLD CONSOLATION. WE WANT

Father Aloysius Elacuria C.S.S.T.

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COMMENTS BY FR. ALOYSIUS

APRIL, 1980

TWO BIG PLACES, ONE IN ALAMOS, ON IS GUADALAJARA. THEY MIGHT HAVE THERE SOME DISCARDED CONVENTS. THE BOYS SHOULD PRAY FOR THIS. THE BISHOP WILL LIKE THIS, "I NEED YOUR HELP BISHOP, AND YOUR INFLUENCE FOR THE OWNER OF THE CONVENT THAT YOU WILL HELP ME TO FIND."

32) RAFAEL COB GARCIA -- WRITTEN TO BY FR. CHARLES AND THE BISHOP. WE WILL BE PRAYING FOR HIM.

33) THE FOUNDER LOOKS AT THE FUTURE NOT AT THE PRESENT DAYS. IT WILL HOLD 70 TO 100 BOYS!! THOUGH I ALWAYS WANT THAT ALAMOS IS THE MOTHER HOUSE AND THE NOVICIATE.

Father Aloysius Ellacuria C.M.F.

W. J. DEMSHER
VICE PRESIDENT &
MANAGER

GLENDALE FEDERAL SAVINGS

April 1, 1980

Missionaries of Perpetual Adoration
10123 Riverside Drive
North Hollywood, CA 91602

Attention: Kevin Manion

Dear Mr. Manion:

Thank you for keeping your account at Glendale Federal.

Enclosed is your passbook 12-060378-4 for $22,912.30, which matures on September 28, 1980 and has a rate of earnings at 15.700%. Also enclosed is the note for your share loan 12-49595 and a photocopy of the activity on your passbook which we now hold until the note is paid off.

If you have any questions please feel free to call me.

Cordially,

W. J. Demsher
Vice President & Manager

jrl

GLENDALE FEDERAL SAVINGS AND LOAN ASSOCIATION, 13730 RIVERSIDE DR., SHERMAN OAKS, CALIF. 91403 • (213) 783-3010 / 872-2300

2.IV.80

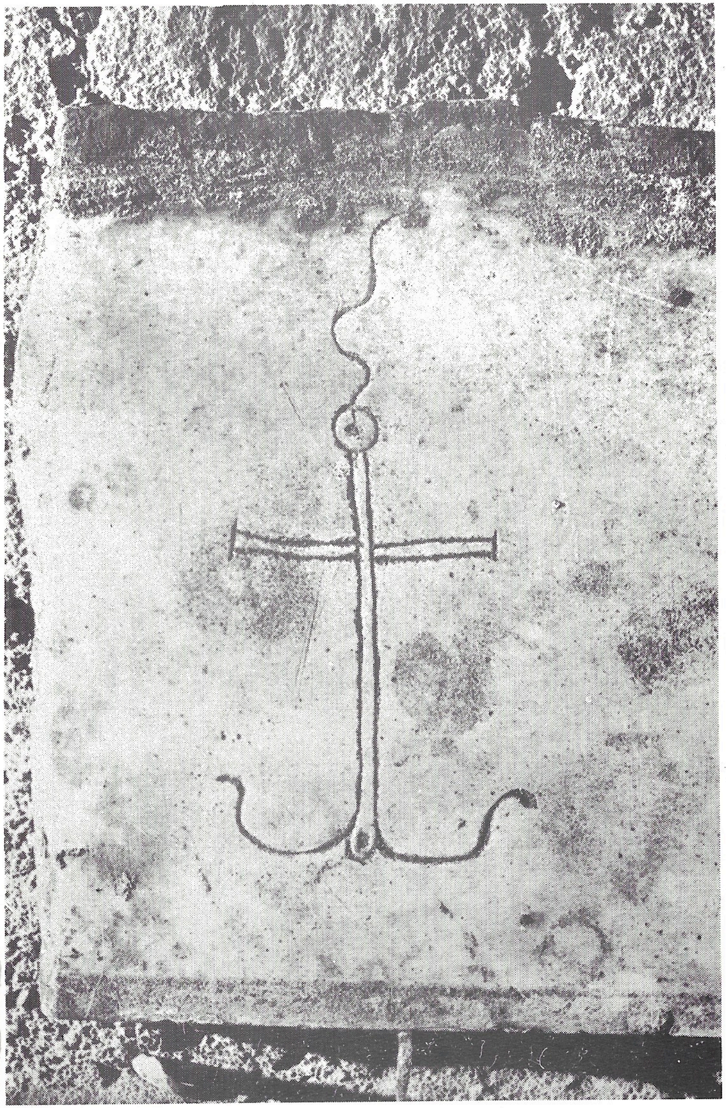
Dear Fr. Aloysius and Kevin,

Grace and peace in Christ our Lord. I wish you all the joy and peace of the resurrection. I hope that you are both well. I am happy here in Rome studying theology and I find the teachers here at the Angelicum for the most part excellent. I hope to be a priest and I grow more and more certain that God wishes that for me also. I ask for your prayers that I ~~am~~ may be a holy Priest. I am always praying for the success of the M.G.P. and I am quite certain that God has wished to found a great new missionary order through you dear Father. God love you

Your ~~Son~~ son in Christ and Mary,

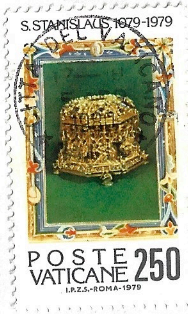
Marty

A cura del Centro Coordinamento Studenti
- Università Gregoriana e "Angelicum" -

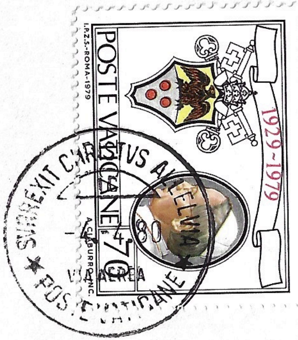


MARTIN L. BRENNER
CONVITTO SAN THOMMASO
VIA DEGLI IBERNESI, 20
00184 ROMA, ITALIA

SVRREXIT CHRISTVS
DE SEPVLCRO
ALLELVIA ALLELVIA



REV. ALOYSIUS ELLACURIA
C/O KEVIN MANION
120 S. KEYSTONE
BURBANK, CA. 91506
USA



APRIL 3, 1980

MISSIONARIES OF PERPETUAL ADORATION
10123 RIVERSIDE DRIVE
TOLUCA LAKE, CALIFORNIA

DEAR TONY:

THE FOLLOWING CHECKS WERE RECEIVED FROM FR. CHARLES AND SHOULD BE DEPOSITED:

DATE	CK#	ABA#	NAME & ADDRESS	AMT
03/14	565	68-408	HELEN R. BENTLEY 8701 BLUEDALE ST ALEXANDRIA, VI 22308 780-1591	$ 100.00
03/14	20	91-265	ANNA C. TEPLIK 315 W. HIGHLAND # 2 PHONEIZ, AZ 85103	$15.00
03/12	545	90-812	MRS. EDWARD J MOLONEY 6556 CAMINO CASETA GOLETA, CA 93017 964-2710	$10.00
03/11	6105	90-1261	MARGARET COLLOPY P. O. BOX 633 SANTA MONICA, CA 90406	$32.00
03/10	126	5-37	HELEN SHEEHAN	$10.00
03/08	1286	90-1678	THEODORE E SCHAFER EDDIE HOPPER CHEVROLET GARDEN GROVE, CA 92643	$50.00
03/10	550	23-1	BRIDGETTE TOGHER 1249 1/2 26TH STREET SANTA MONICA, CA	$10.00
03/05	659	16-66	KATHERINE H. MORROW 2296-C VIA PUERTA LAGUNA HILLS, CA 92653	$25.00
03/04	1631	11-24	RONALD & MARGARET ALLISON 930 SYIDA DR. PACIFIC GROVE, CA 93950 372-6694	$2.00

APRIL 3, 1980

MISSIONARIES OF PERPETUAL ADORATION
10123 RIVERSIDE DRIVE
TOLUCA LAKE, CALIFORNIA

03/04	476	11-35	MARY E. MORRIS 90 EILEEN LANE CONCORD, CA 94518	$5.00
02/25	209	16-21	MARY M. GUIBOA 4539 1/2 FULTON AVE. SHERMAN OAKS, CA 91423	$10.00
02/22	938	90-2609	SEVILLE MONTENEGRO 10330 SO. PAINTER AVENUE SANT FE SPRINGS, CA 90670	$100.00
02/11	0822	90-1261	MARGARET COLLOPY P. O. BOX 633 SANTA MONICA, CA 90406	$32.00
12/26	2698	16-4	JOSEPH W. VORNDRAN 3125 MOUNTAIN VIEW AVE LOS ANGELES, CA 90066 398-7109	$200.00

TOTAL OF 14 CHECKS IN AMOUNT OF: $601.00

Kevin J Manion

KEVIN J. MANION
SECRETARY

HELEN R. BENTLEY 12-78
DOUGLAS P. BENTLEY
PH. 780-1591
8701 BLUEDALE STREET
ALEXANDRIA, VIRGINIA 22308

No. 565

3-14- 1980

68-408
560

Pay to the order of Missionaries of Perpetual Adoration $ 100.00

One hundred + no/xx DOLLARS

Bank of Virginia
Hybla Valley Office
Alexandria, Virginia 22306

Memo

Helen R Bentley

⑆056004089⑆ 627⑈5784707⑈ 0565

ANNA C. TEPLIK OR
FRANCES A. COLLINS
315 W. Hegeland ...

No 20

Mar 14 1980

91-265
1221

Pay to the order of Missionaries of Perpetual Adoration $ 15.00

Fifteen and 00/ Dollars

FINANCIAL CENTER OFFICE
GREAT WESTERN BANK
PHOENIX, ARIZONA

For

Anna C. Teplik

⑆122102653⑆ 001⑈15310⑈5⑈

Rocky Mountain Bank Note

MRS. EDWARD J. MOLONEY
RITA C. FLEMING
6556 CAMINO CASETA 964-2710
GOLETA, CALIF. 93017

545

3-12 1980 90-812/1222

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $ 10.00

Ten ——— and no/xx DOLLARS

MID STATE BANK
GOLETA VALLEY OFFICE
5956 CALLE REAL
GOLETA, CALIFORNIA 93017

MEMO

Mrs. Edward J. Moloney

⑆122208120⑆ 04 2721⑈9⑈

MARY E. MORRIS
90 EILEEN LANE
CONCORD, CA 94518

476

DATE 3/4/80

11-35
1210

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $5.00

Five —— 00/100 DOLLARS

BANK OF AMERICA NT&SA

CONCORD MAIN OFFICE
2118 WILLOW PASS RD., CONCORD, CA 94520

Mary E. Morris

⑆121000358⑆0476⑈01415⑈04153⑈

Mary M Gulboa
4539½ Fulton Avo
Sherman Oaks, Ca 91423

209

7/25 1980

16-21/213
1220

Pay to the Order of Fr. Charles $10 00/100

Ten & no/100 —— Dollars

UCB UNITED CALIFORNIA BANK

Sherman Oaks Office
14708 Ventura Blvd.
Sherman Oaks, Calif. 91403

memo Mass Stipends (2)

Mary M. Guiboa

⑆122000218⑆213660065⑈ 0209 11

SEVILLE MONTENEGRO
ESTHER P. MONTENEGRO
10330 SO. PAINTER AVENUE
SANTA FE SPRINGS, CALIF. 90670

938

Feb. 22 1980

90-2609/1222

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $100.00

One-Hundred & no/100 —— DOLLARS

SANTA FE SPRINGS BRANCH
NATIONAL BANK OF WHITTIER
13372 EAST TELEGRAPH ROAD
SANTA FE SPRINGS, CALIF. 90670

MEMO

Seville Montenegro

⑆122226092⑆0938⑈ 452⑈337745⑈

DELUXE CHECK PRINTERS - LH

Santa Monica Bank
1251 - 4TH STREET
Santa Monica, Calif. 90401

066105

Date March 11 19 80 — 90-1261 / 1222

Pay to the order of Misioneros De Adoration perpetua. $ ***32.00**

GOOD FOR NOT MORE THAN $500.00

SANTA MONICA BANK OFFICE 01 32 dol's 00 cts

MONEY ORDER

Margaret Collopy
SIGNATURE OF REMITTER
P.O. Box 633
ADDRESS
Santa Monica Calif 90406
CITY & STATE

⑈066105⑈ ⑆122212611⑆ 02 212 102⑈

U.S. DOLLAR TRAVELERS CHEQUE

WHEN COUNTERSIGNED BELOW WITH THIS SIGNATURE

CG 26·591·126

Helen Sheehan 3/10 19 80
BEFORE CASHING WRITE HERE CITY AND DATE

American Express Company
AT 65 BROADWAY, NEW YORK, N.Y.

$10.00

Pay this Cheque to the Order of Rev Charles Carpenter

IN UNITED STATES TEN DOLLARS — IN ALL OTHER COUNTRIES AT CURRENT BUYING RATE FOR BANKERS CHEQUES ON NEW YORK

COUNTERSIGN HERE IN PRESENCE OF PERSON CASHING

Helen Sheehan — [signature] CHAIRMAN

⑆8000⑈0005⑆37⑈0265911264⑈

THEODORE E. SCHAFER
MRS. THEO. E. SCHAFER
EDDIE HOPPER CHEVROLET
GARDEN GROVE, CALIF. 92643

No. 1286

3/8 19 80 — 90-1678 / 1222

Pay to the order of Misioneros de Adoracion Perpetua $50.00

Fifty & no/100 DOLLARS

FARMERS & MERCHANTS BANK
OF LONG BEACH
10422 GARDEN GROVE BOULEVARD
GARDEN GROVE, CALIFORNIA 92643

Memo Intention St. Aloysius — [signature]

⑆122216785⑆1286 04 37877 6⑈

Santa Monica Bank
1251 - 4TH STREET
Santa Monica, Calif. 90401

050822

Date 2-11 1980 — 90-1261/1222

Pay to the order of Misioneros De Adoracion Perpetua $ 32.00

GOOD FOR NOT MORE THAN $500.00

SANTA MONICA BANK OFFICE 01 32 dol's 00 cts

MONEY ORDER

Margaret Collopy — SIGNATURE OF REMITTER

P.O. Box 633

Santa Monica Calif. 90406 — CITY & STATE

⑈050822⑈ ⑆122212611⑆ 02 212 102⑈

OVERLOOKING SANTA MONICA BAY

LEWIS & CLARK

JOSEPH W. VORNDRAN
CONSTANCE A. VORNDRAN
LIC. B4798
3125 MOUNTAIN VIEW AVE. 398-7109
LOS ANGELES, CALIF. 90066

2698

12-26 1979 — 16-4/1220

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $ 200.00

Two Hundred & 00/100 DOLLARS

SECURITY PACIFIC NATIONAL BANK
Westchester Office
8740 S. Sepulveda Blvd.
Los Angeles, CA 90045

MEMO

Joseph W. Vorndran

⑆122000043⑆ 2698⑈ 045⑈ 128903⑈

Claiming the Northwest Territory for America

MISSIONARIES OF PERPETUAL ADORATION

POST OFFICE BOX 4183
LOS ANGELES, CA 90051

APRIL 3, 1980

FR. CHARLES CARPENTER, M. A. P.
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA

DEAR FR. CARPENTER,

HAPPIEST EASTER SEASON TO YOU AND YOUR MISSIONARIES! I'M SURE YOU HAD A MOST WONDERFUL DAY ON HOLY THURSDAY WITH YOUR ELEVEN BROTHER RELIGIOUS.

FR. ALOYSIUS ASKED ME TO SEND TO YOU THE ENCLOSED LETTER WHICH HE RECEIVED FROM:

STEVE RICHARDSON
RR 2 BOX 127
LAWSON, MO 64062

YOU SHOULD WRITE TO HIM AND TELL HIM ABOUT OUR RELIGIOUS CONGREGATION OF THE M. A. P.

ALSO ENCLOSED IS THE LIST OF CHECKS WHICH YOU GAVE ME FOR TONY ARPAIA.

ONCE AGAIN, THANKYOU FOR YOUR KIND HOSPITALITY AND THAT OF YOUR BROTHERS. PLEASE KEEP ME IN YOUR PRAYERS.

YOURS IN THE MOST BLESSED SACRAMENT AND THE IMMACULATE HEART OF MARY,

Kevin J Manion

KEVIN J. MANION

March 17, 1980

Most Rev. Fr. Alloysuis Ellacuria C.M.F.

my name is Steve Richardson and I desire with all my heart to take up the cross and to enter into a religious life as a monk. It is through the intercession of Saint Theresa the little flower and Padre Pio that I am writing to you seeking your advice.

When I was living in San Diego I became friends with Paul King and I owe the beginning of my spiritual life to him. I have moved back to missouri with my mother and father but I still write to him and he has ask me to write to you and to tell you of my intentions and desires.

Every since I was a little boy Ive always wanted to become a Catholic. my family is Salvation Army and I was not permitted to even attend a Catholic mass, they always tried to get me to join the army but I always refused I only wanted to become a Catholic. When I graduated High School I went into the Marine Corps and thats where I met Paul King, and for the first time I felt great joy and happiness I was going to keep my promise I had made to myself and become a Catholic.

After leaving California and returning to my home I felt all alone and couldnt decide on any one vocation. From the first time I had heard about Padre Pio I loved him and prayed to him regularly but one day I was in a Catholic book store and it was if this book was saying to me to buy it and to take it home. This book was Saint Theresa the little flower and after reading it I have

received many Blessings. I pray ever so much asking Her to interceed in my behalf to our Blessed Virgin Mary and to Aid me in my vocation. She has answered me many times now my only desire is to suffer greatly and to contemplate on how I might serve and attend to God more perfectly. I want to be just like Her.

Now I am receiving some instructions by my priest but when I first went to visit him I confessed everything he wasn't really knowing what to believe in the beginning but after talking with me on several ocasions he has agreed to help me.

Most Holy Father Alloysuis I want this ever so much and I am so thirsty for God that it has become an unquenchable fire I no longer can controll. I seek with all my heart your advice on how I might obtain what I most ardently desire and ask you to please assist me.

Your friend in Christ
Stephen Richardson

STEVE RICHARDSON
RR 2 BOX 127
LAWSON MO 64062

KANSAS CITY, MO 641
PM
18 MAR
1980

EASTER SEALS
FIGHT CRIPPLING

15¢
OLIVER WENDELL HOLMES

REV. FR. Alloysuis Ellacuria C.M.F.
CLARETIAN MONASTERY
1119 WEST CHESTER PLACE
LOS Angeles
CALIF. 90019

HELEN R. BENTLEY
DOUGLAS P. BENTLEY
8701 BLUEDALE ST. PH. 780-1591

INSUFFICIENT FUNDS

Fr. Charles Carpenter

4-3-1980

68-111
560 8

PAY TO THE ORDER OF Misioneros De Adoracion Perpetua $ 100.00

One hundred & no/100 DOLLARS

FIRST VIRGINIA BANK
OFFICES
ALEXANDRIA, ARLINGTON,
FALLS CHURCH AND FAIRFAX, VIRGINIA

MEMO

Helen R Bentley

⑆056001118⑆ 2532 2575⑈ 0243 ⑈0000010000⑈

JUL 9'80 27303

JUL 14'80 00004

JUL 9'80 27213

JY 80 01
PAY ANY BANK, P.E.G.
BANK of AMERICA, NT & SA
LOS ANGELES, CA.
16-66

418 Pay to the order of
BANK OF AMERICA
NATIONAL TRUST AND SAVINGS ASSOCIATION
FOR DEPOSIT ONLY
Missionaries of Perpetual Adoration
04180 02158

Fr. Charles Carpenter

PAY ANY BANK P.E.G.
BANK OF AMERICA
BURBANK, CALIFORNIA
TOLUCA LAKE
16-66
411

BANK OF AMERICA
NATIONAL TRUST AND SAVINGS ASSOCIATION
RETURN ITEM ADVICE LETTER

Sherman Oaks
BRANCH

7-15-80
DATE

No. 791018

Payment of the within described check(s) negotiated by you HAS BEEN REFUSED for one of the following reasons as indicated by the letter shown in the column "Reason."

A Not Sufficient Funds
B Endorsement Missing
C Cannot Locate Account
D Signature Missing
E Post Dated
F Account Closed
G Refer to Maker
H Payment Stopped
I Uncollected Funds
J

DRAWN BY	DRAWN ON	DATED	REASON	AMOUNT	
Helen R. Bentley	68-111	4-3-80	A	100	00

We have charged your

TOTAL
RETURNED ITEM CHARGE

CHECKING
Account

BR. NO.	ACCOUNT NO.	TR. CODE	AMOUNT
418	0-2158	59	$ 100.00

ORIGINAL

☒ We return herewith
☐ We hold at window ______; if not called for in 5 days, we will send to you by ordinary mail.
☐ We hold for instructions at window
☐ We

MADE BY
APPROVED BY ______ AUTHORIZED SIGNATURE

P-102 3-79 (REV.)

Missionaries of Perpetual Adoration
10123 Riverside Dr.
North Hollywood, CA 91602

DO NOT WRITE BELOW THIS LINE

03/04	476	11-35	MARY E. MORRIS 90 EILEEN LANE CONCORD, CA 94518	$5.00
02/25	209	16-21	MARY M. GUIBOA 4539 1/2 FULTON AVE. SHERMAN OAKS, CA 91423	$10.00
02/22	938	90-2609	SEVILLE MONTENEGRO 10330 SO. PAINTER AVENUE SANT FE SPRINGS, CA 90670	$100.00
02/11	0822	90-1261	MARGARET COLLOPY P. O. BOX 633 SANTA MONICA, CA 90406	$32.00
12/26	2698	16-4	JOSEPH W. VORNDRAN 3125 MOUNTAIN VIEW AVE LOS ANGELES, CA 90066 398-7109	$200.00

TOTAL OF 14 CHECKS IN AMOUNT OF: $601.00

Kevin J Manion

KEVIN J. MANION
SECRETARY

APRIL 3, 1980

MISSIONARIES OF PERPETUAL ADORATION
10123 RIVERSIDE DRIVE
TOLUCA LAKE, CALIFORNIA

DEAR TONY:

THE FOLLOWING CHECKS WERE RECEIVED FROM FR. CHARLES AND SHOULD BE DEPOSITED:

DATE	CK#	ABA#	NAME & ADDRESS	AMT
03/14	565	68-408	HELEN R. BENTLEY 8701 BLUEDALE ST ALEXANDRIA, VI 22308 780-1591	$ 100.00
03/14	20	91-265	ANNA C. TEPLIK 315 W. HIGHLAND # 2 PHONEIZ, AZ 85103	$15.00
03/12	545	90-812	MRS. EDWARD J MOLONEY 6556 CAMINO CASETA GOLETA, CA 93017 964-2710	$10.00
03/11	6105	90-1261	MARGARET COLLOPY P. O. BOX 633 SANTA MONICA, CA 90406	$32.00
03/10	126	5-37	HELEN SHEEHAN	$10.00
03/08	1286	90-1678	THEODORE E SCHAFER EDDIE HOPPER CHEVROLET GARDEN GROVE, CA 92643	$50.00
03/10	550	23-1	BRIDGETTE TOGHER 1249 1/2 26TH STREET SANTA MONICA, CA	$10.00
03/05	659	16-66	KATHERINE H. MORROW 2296-C VIA PUERTA LAGUNA HILLS, CA 92653	$25.00
03/04	1631	11-24	RONALD & MARGARET ALLISON 930 SYIDA DR. PACIFIC GROVE, CA 93950 372-6694	$2.00

MISSIONARIES OF PERPETUAL ADORATION

POST OFFICE BOX 4183
LOS ANGELES, CA 90051

APRIL 3, 1980

FR. CHARLES CARPENTER, M. A. P.
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA

DEAR FR. CARPENTER,

HAPPIEST EASTER SEASON TO YOU AND YOUR MISSIONARIES! I'M SURE YOU HAD A MOST WONDERFUL DAY ON HOLY THURSDAY WITH YOUR ELEVEN BROTHER RELIGIOUS.

FR. ALOYSIUS ASKED ME TO SEND TO YOU THE ENCLOSED LETTER WHICH HE RECEIVED FROM:

STEVE RICHARDSON
RR 2 BOX 127
LAWSON, MO 64062

YOU SHOULD WRITE TO HIM AND TELL HIM ABOUT OUR RELIGIOUS CONGREGATION OF THE M. A. P.

ALSO ENCLOSED IS THE LIST OF CHECKS WHICH YOU GAVE ME FOR TONY ARPAIA.

ONCE AGAIN, THANKYOU FOR YOUR KIND HOSPITALITY AND THAT OF YOUR BROTHERS. PLEASE KEEP ME IN YOUR PRAYERS.

YOURS IN THE MOST BLESSED SACRAMENT AND THE IMMACULATE HEART OF MARY,

Kevin J Manion

KEVIN J. MANION

MISSIONARIES OF PERPETUAL ADORATION

POST OFFICE BOX 4183
LOS ANGELES, CA 90051

APRIL 4, 1980
GOOD FRIDAY

FR. CHARLES CARPENTER, M. A. P.
MISIONEROS DE ADORACION PREPETUA
ALAMOS, SONORA, MEXICO

DEAR FR. CHARLES,

FATHER ALOYSIUS AND THE BOARD OF DIRECTORS WISH YOU FR. CHARLES AND ALL THE BROTHERS THE HAPPIEST AND HOLIEST EASTER WITH ALL THE BLESSINGS OF THE RESURRECTED CHRIST IN ORDER TO BE ALWAYS COMPLETELY ALIVE AND IN THE FULLNESS OF SPIRITUAL EXERTION TO FULFILL GOD'S HOLY WILL AS MISSIONARIES OF PERPETUAL ADORATION OF THE MOST BLESSED SACRAMENT AND PERPETUAL VENERATION OF THE IMMACULATE HEART OF MARY.

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YOUR FATHER FOUNDER CONGRATULATES YOU FOR THIS MOST SUBLIME CALL AND WILL PRAY FOR YOU ALWAYS FOR YOUR FIDELITY TO GOD'S SPECIAL LOVE FOR YOU IN HAVING BROUGHT YOU TO THE M. A. P. CONGREGATION.

IN THE MOST BLESSED SACRAMENT AND THE IMMACULATE HEART OF MARY,

Father Aloysius Ellacuria.
FATHER ALOYSIUS ELLACURIA, C. M. F. *C.M.F.*

Laudes et Gratiae sint omni momento Sanctissimo et Divinissimo Sacramento et Benedicta sit Sancta et Immaculata Conceptio B.V. Mariae Matris Dei.

APRIL 4, 1980
GOOD FRIDAY

FR. CHARLES CARPENTER, M. A. P.
MISIONEROS DE ADORACION PREPETUA
ALAMOS, SONORA, MEXICO

DEAR FR. CHARLES,

FATHER ALOYSIUS AND THE BOARD OF ~~DIRECTORS~~ Benefactors WISH YOU FR. CHARLES AND ALL THE BROTHERS THE HAPPIEST AND HOLIEST EASTER WITH ALL THE BLESSINGS OF THE RESURRECTED CHRIST IN ORDER TO BE ALWAYS COMPLETELY ALIVE AND IN THE FULLNESS OF SPIRITUAL EXERTION TO FULFILL GOD'S HOLY WILL AS MISSIONARIES OF PERPETUAL ADORATION OF THE MOST BLESSED SACRAMENT AND PERPETUAL VENERATION OF THE IMMACULATE HEART OF MARY.

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Father Aloysius Ellacuria C.M.F.

FATHER ALOYSIUS ELLACURIA, C. M. F.

Laudes et Gratiae sint omni momento Sanctissimo ac Divinissimo Sacramento et Benedicta sit Sancta et Immaculata Conceptio Beatissimae Virginis Mariae, Matris Dei.

APRIL 4, 1980

FR. CHARLES CARPENTER, M. A. P.
MISIONEROS DE ADORACION PREPETUA
ALAMOS, SONORA, MEXICO

DEAR FR. CHARLES,

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Laudes et Gratiae sint omni momento Sanctissimo ac Divinissimo Sacramento et Benedicta sit Sancta et Immaculata Conceptio B. V. Mariae Matris Dei.

MISSIONARIES OF PERPETUAL ADORATION

POST OFFICE BOX 4183
LOS ANGELES, CA 90051

APRIL 4, 1980

FR. CHARLES CARPENTER, M. A. P.
MISIONEROS DE ADORACION PREPETUA
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[illegible] et [illegible] omni momento Sanctissimo ac Divinissimo Sacramento et Benedicta sit Sancta et Immaculata Conceptio B. V. Mariae Matris Dei

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Laudes et Gratiae sint omni momento Sanctissimo ac Divinissimo Sacramento et benedicta sit Sancta et Immaculata Conceptio B. V. Mariae Matris Dei

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Father Aloysius Ellacuria CMF
FATHER ALOYSIUS ELLACURIA, C. M. F.

Laudes et Gratiae sint omni momento Sanctissimo ac Divinissimo Sacramento et Benedicta sit Sancta et Immaculata Conceptio B. V. Mariae Matris Dei. —

MISSIONARIES OF PERPETUAL ADORATION

POST OFFICE BOX 4183
LOS ANGELES, CA 90051

APRIL 4, 1980

FR. CHARLES CARPENTER, M. A. P.
MISIONEROS DE ADORACION PREPETUA
ALAMOS, SONORA, MEXICO

DEAR FR. CHARLES,

FATHER ALOYSIUS AND THE BOARD OF DIRECTORS WISH YOU FR. CHARLES AND ALL THE BROHTERS THE HAPPIEST AND HOLIEST EASTER WITH ALL THE BLESSINGS OF THE RESURRECTED CHRIST IN ORDER TO BE ALWAYS COMPLETELY ALIVE AND IN THE FULLNESS OF SPIRITUAL EXERTION TO FULFILL GOD'S HOLY WILL AS MISSIONARIES OF PERPETUAL ADORATION OF THE MOST BLESSED SACRAMENT AND PERPETUAL VENERATION OF THE IMMACULATE HEART OF MARY.

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FATHER ALOYSIUS ELLACURIA, C. M. F.

CONFERENCE CALL APRIL 7, 1980

JOSEPH O'CONNER, TONY ARPAIA, KEVIN MANION

1) PROPERTY IN FRONT OF MONASTERY SHOULD BE SECURED. FR. ALOYSIUS ASKS THAT JOE OCONNER GO TOGETHER WITH FR. CARPENTER TO SPEAK WITH THE MAYOR AND BEGIN SOME TYPE OF NEGOTIATION OR DISCUSSION TO PURCHASE THE DISPUTED PROPERTY. JOE COULD HAVE A MEETING FIRST WITH JOQUIN BOURS AND FR. CARPENTER, AS IT MIGHT TAKE A MEMBER OF THE FINCAS DEL YAQUI. THIS MUST BE SECURED AT ALL COST. THIS IS MORE IMPORTANT THAN ANYTHING ELSE.

2) EXAMINE THE PIPING PROBLEMS AT THE MONASTERY. THIS SHOULD ALSO BE A FIRST PRIORITY. THIS WILL SECURE THEIR DRINKING WATER, ONCE AND FOR ALL.

3) HAS THE SEWER BEEN CONNECTED?

4) WHAT ARE THE PROBLEMS WITH THE HOUSE IN GUADALAJARA?

5) APPROXIMATE AMOUNT OF SAVINGS ACCOUNTS? $ 120,000?

6) SPEAK PERSONALLY WITH THE MEXICAN ATTORNEY IN OBREGON, SINCE WE HAVE NEVER RECEIVED AN ANSWER TO OUR RECENT INQUIRY.

7) BOTTLED WATER.

8) SUPERCLORINATE, PERCOLATING BACK INTO THEIR WELL.

9) PUMP THEM DRY.

CONFERENCE CALL APRIL 7, 1980

JOSEPH O'CONNER, TONY ARPAIA, KEVIN MANION

10) JOE IS FLYING WITH HIS NEPHEW.

11) RAMOS TO THE MAYOR.

12) BANK TRUST IS IN HERMOSILLO, SHOULD HAVE REQUESTED

13) EVACUATE THE LINES AND PRESSURIZE THE LINE, NEEDS

14) BILL RUTHER TO COME UP.

15) CALL ATTORNEY IN HERMOSILLO.

16) CAREFUL FROM FINCAS DEL YAQUI.

17) TRUST HAS BEEN APPROVED, NOW IMPLEMENTAION.

18) TAX BILL, GOT TO GET THE APPRASIAL IN ALAMOS, ORDERED ABOUT A MONTH A GO.

19) CHECK THE BROKEN WINDOW IN THE TRUCK.

20) CALL SATURDAY EVENING TO FR. CHARLES BECAUSE THIS IS THE MONTHLY VOCATION RALLY AND HE WILL BE HOME. SHOULD BILL RUTHER COME BACK WITH FR. CHARLES TO LEARN AIR CONDITIONING?

APR 17 1980

El Acto de Perfecta Consagración Filial al Inmaculado Corazón de María

¡Augusta Madre de Dios, mi dulcísima Madre! (Hoy, en el día de tu Fiesta, y) en estos momentos solemnes y dichosos en que tengo en mi corazón a Jesus, tu amadísimo Hijo, el Hijo de tu Inmaculado Corazón, y con mi alma repleta de la más tierna confianza en ti, queridísima Madre, con el mismo fervor como si fuera la primera vez, vengo para renovar y ratificar la absoluta y total consagración de mi ser que hice a tu Inmaculado Corazón en el feliz día de mi primera consagración.

Yo, ..., humildemente postrado ante Dios, Uno y Trino, ante Jesucristo, Dios y hombre verdadero, hallándome en espíritu en presencia del Glorioso Patriarca San Jose; San Miguel Arcangel, Príncipe del Coro Celestial; el Coro de los Apóstoles, especialmente el Apóstol Amado, San Juan Evangelista, tu primer hijo espiritual; San Antonio María Claret, el Apóstol de la perfecta consagración filial a tu Inmaculado Corazón, y de toda la Corte Celestial: Con toda deliberación y con perfecta determinación de mi voluntad yo me ofrezco, me dedico, y me consagro como hijo tuyo al servicio especial de tu Inmaculado Corazón, Oh Santísima Virgen María, a fin de seguir e imitar a tu Divino Hijo en la realización perfecta de mi estado de vida, y de buscar en todo la gloria de Dios, mi propia santificación, y la salvación de las almas del mundo entero.

¡Oh Santísima Madre de Dios y generosa Madre de los hombres! Oye mis palabras y recibe mis ofrendas. Deseo pertenecer sin reservas a ti y vivir consagrado totalmente al servicio especial de tu Inmaculado Corazón. Te ofrezco mi alma y cuerpo, mis pensamientos, mis afectos, mis palabras, mis obras, e incluso el valor de mis buenas acciones, pasadas, presentes y futuras, dejando a ti el derecho pleno y entero sobre mí y sobre todo lo que me pertenece sin excepción, según tu complacencia. Te hago entrega absoluta de mi alma y cuerpo. Soy tuyo y deseo ser tuyo en el tiempo y en la eternidad. En tu corazon maternal quiero vivir para siempre, considerándolo como mi vida y mi refugio, y te prometo solemnemente no faltar en mi propósito.

¡Madre, he aqui a tu hijo!

¡Madre, he aqui a tu hijo!

¡Madre, he aqui a tu hijo!

Sé para mí una Madre amantísima, y que yo sea siempre para ti un hijo amadísimo. Te prometo que desde ahora en adelante todo mi afan será el de vivir como tu verdadero hijo cumpliendo con todo el esmero posible todas las obligaciones de mi estado de vida, y de aspirar a que mi vida entera se asemeje a la tuya. Finalmente te ruego, ¡Oh Querida Madre! que yo vea realizado el ideal de mi vida: amarte siempre, y hacer que seas amada por todas las almas, hasta que mi vida se extinga en tu servicio. Dígnate escogerme, Madre amadísima! como apóstol y martyr de la devoción a tu Inmaculado Corazón. ¡Oh Augusta Madre de Dios y carísima Madre mía! Recibe esta mi consagración y acepta mis ofrendas. Bendice mis propósitos y corona mis aspiraciones. ¡Amen!

por Padre Aloysius Ellacuria, cmf.
-- Cum App. Eccl.
5 de agosto de 1957

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

April 8, 1980

Board of Directors
Missionaries of Perpetual Adoration
10123 Riverside Drive
North Hollywood, CA 91602

Dear Joe, Tony and Kevin:

Happy Easter to you all and to all your families!

We received your check of $ 1,000. dollars in the mail, but your envelope and the check were davaged in the mail so that in order to deposit the check the bank will put a 15 day wait on it authoring no release of funds from the check amount. Thank you very much for sending it, but it is to bad that it got damaged. We are sending it back cancelled to you so that you can write us another one.

As far as our cash situation goes down here it does not look too good considering the pending expenses that we have at the present. We were depending on you to send us the $ 1,330. we petitioned you in our letter of March 30th in order to repenish our checking account. We sent the original request to Tony through Kevin as he was down here at the time. Perhaps there has been some mix up. We hope to clarify that with the present letter.

Our checking account stands at $ 335.98 and our savings at $ 469.93. Our pending extraordinary expenses are the following: 1) the $ 1,000. dollar lawyer's fee; 2) the $ 500. dollar balance on the pump and filter due soon, i.e., when we received it, which should be shortly, plus not to mention other costs to fix up the pool(tiles, etc.); 3) a $ 430. dollar balance due for the rest(15) crucifixes, which balance the store just has informed us of by letter. The extraordinary, already compromised expenses pending at present, as listed above, add up to $ 1,930. dollars. Note well also that we are not even mentioning "other" extraordinary expense in the future, such as the neccesary expense of hiring an experienced, knowledgeable engineer to take off the main house from its cesspool and put it on the public sewer system. We would also like to invest in some office equipment such as a tape calculator and some file cabinets.

If you would send us the $ 2,000. dollars for our pending extraordinary expenses, we could get along fine with what still remains in our accounts right now. Thank you so much for all your support. May God bless you all, especially during this Easter Season.

In the Most Blessed Sacrament and the Immaculate Heart of Mary,

Br. David Soreno   Fr. Charles Carpenter

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

APR 11 1980

Kevin Manion
120 South Keystone
Burbank, California 91506
(U.S.A.)

CORREO
AEREO

APRIL 11, 1980

MISSIONARIES OF PERPETUAL ADORATION
10123 RIVERSIDE DRIVE
TOLUCA LAKE, CALIFORNIA

DEAR TONY:

THE FOLLOWING CHECKS WERE RECEIVED FROM FR. ALOYSIUS AND SHOULD BE DEPOSITED:

DATE	CK#	ABA#	NAME & ADDRESS	AMT
02/01	363	23-1	FIDEL JIMENEZ	$ 20.00
02/02	573	16-4	MARGARET A FLING 351 S FULLER AVE, APT M-J LOS ANGELES, CA 90036	$ 50.00
02/08	386	19-3/023	MARTIN & ANNE CARROLL (MASS) 321 HIGHLAND DR. SEATTLE, WA 98109 283-0522	$ 5.00
02/18	9842	88-15	HILTON FOUNDATION 9990 SANTA MONICA BLVD. BEVERLY HILLS, CA 90212	$1000.00
03/05	452	16-4	CARMEL RESIDENCE 2111 BROOKE ROAD FALLBROOK, CA 92028 728-9373	$ 100.00
03/01	626	98-537	COSMOS & CRISTINE BACICH 12103 N.E. 87TH AVE. (MASS) VANCOUVER, WA 98662 573-4210	$ 5.00
03/05	456	16-4	JEAN M. O'DONNELL, M.D. 1667 S. MISSION, SUITE A FALLBROOK,"CA 92028 728-2926	$ 25.00
03/24	2085	16-66	KEVIN J. MANION	$ 5.00

TOTAL OF 8 CHECKS IN AMOUNT OF: $ 1,210.00

KEVIN J. MANION
SECRRETARY

APRIL 11, 1980

FR. CHARLES CARPENTER, M. A. P.
APARTADO 44
ALAMOS, SONORA, MEXICO

DEAR FR. CHARLES,

FR. ALOYSIUS WOULD LIKE YOU TO GO TO GAUDALAJARA WITH THE BISHOP WHEN THE BISHOP IS ABLE. THE BISHOP SHOULD LIKE THE HOUSE. TELL THE BISHOP THAT "WE ARE WORKING FOR YOU, AND WE WANT THAT YOU LIKE THE PLACE, AND THIS WILL BE THE SECOND FOUNDATION FOR THE CONGREGATION. IT SHOULD HAVE A GARDEN, AND CONVINIENCES FOR THE BOYS FOR WORK AND RECREATION AND PERFECT PRIVACY . IT SHOULD BE WITHIN WALKING DISTANCE TO THE SEMINARY SO THEY DONT HAVE TO USE A CAR.

IF THE BISHOP SAYS HE DOESN'T HAVE THE TIME, THEN YOU SAY,"WHEN YOU HAVE THE TIME, I WILL GO WITH YOU." ALSO, WITH THE BISHOP THEY WILL HAVE MORE CONSIDERATION, AND IT MIGHT NOT COST SO MUCH. AND YOU WILL BE BETTER RECEIVED, WITH YOU A YOUNG PRIEST IT IS HARDER. AND THE BISHOP WILL GO WITH THE PROPER AUTHORIZATION FROM THE CARDINAL.

EVENTUALLY, THEY WILL HAVE, WITHIN A FEW YEARS ABOUT 30 TO 40 BROTHERS STUDYING THERE, OR MORE, SO THE HOUSE SHOULD BE SPACIOUS.

EVEN IF IT COSTS MORE, BUT IT SHOULD HAVE ALL THE CONVINIENCES.

TELL HIM YOU WILL PAY HIS TRIP. ON THE OTHER HAND HE WILL LIKE TO GO WITH YOU. YOU WILL LEARN SO MUCH ABOUT PRACTICALLY. SAY THAT THE B OF D WILL FIND THE MONEY BY AND BY TO DEFRY THE EXPENSES. WE LIKE TO BUY OUR OWN HOUSE.

GUADALAJARA IS IMPORTANT. AND ALSO SO THAT OTHERS WILL SEE THE HOUSE AND MIGHT LIKE TO JOIN.

IF THIS IS GODS WORK AS WE BELIEV E IT IS WE WILL HAVE 40 OR 50 BOYS. FR. AOYIUS WILL BE PRYYAING FROM HEAVEN.

THE HOUSE SHOULD BE ATTRACTIVE TO GET VOCATIONS.

GOD IS WORKING FOR THE MAN THAT HAD THE TUMOR, HE WILL GIVE TO THE MAP MORE THAN ANY OTHER CONGREGATION. PRONOUNCE HIS NAME AT THE MONENT OF THE CONSECRATION. GOD CANNOT DENY ANHTING TO YOU, THESE BOYS ARE GOING TO BE THE APOSTLES OF THE POOS AND THE SICK. GOD SEE ALL OF THIS AHEAD OF THIS.

IF THE BISHOP ASKS WHY SUCH A GOOD HOUSE, TELL HIM THAT BUY AND BY THEY WILL BE LOOOKING FOR ALMS TO PAY FOR

IT, NOT ALL AT ONCE.

THERE WILL BE A HOME THAT WAY, EVEN IF THEY HAVE TO WALK A MILE IT DOESN'T MATTER. THEY CAN STILL WALK, THEY COULD EVEN XXXX. WE WILL BE PRAYING FOR YOU.

IT IS SUCH A WONDERFUL THING TO BE IN PERFECT COMMUNICATION, PERFECT UNION, PERFECT AGREEMENT.

WE WILL CALL YOU AT 9:20 YOUR TIME FOR NELITA. WHATEVER GOD WISHES, IT IS IN THE HANDS OF GOD.

FERNANDO WILL BE THE PERFECT VICAR FOR YOU SO YOU CAN CONCERSEVE YOUR ENERGIES.

IN EVERY CONFERECE ASK QUESTIONNS.

SUCH A CONSOLUTION TO SPEAK WITH YOU, IT SEEMS THAT OUR LORD IS SHOWING GREAT COMPASSION FOR US. FR. DURAND IS LOOKING FOR A CONSERVATIVE SEMINARY FOR 3 SEMINARIANS. THE POOR FR. HAS FINANCIAL DIFFICULATIES. YOU HAVE IT VERY EASI AND ALSO WELL ORGANIZED. I AM DEEPLY THANKFUL TO GOD, AND GIVE FULL PARDON TO ALL THOSE WHO HAVE HARM US OR WISHED TO DESTROY OUR CONGREGATION.

YOU ARE NOT BOLIGED TO SAY THE MICHAEL ARPAIA MASS SINCE IT WAS NOT HIM THAT ASKED FOR THE MASS. PRONOUNCE HER NAME IN THE MOMENTO FOR THE LIVING, OR THE BEGINNING OF THE MASS, OR BEFORE THE OFFETORY. DONT WORRY AT ALL. TELL FR. URKIRI HOW MUCH WE LOVE HIM.

THERE WILL BE LESS TRIALS ONCE THIS SESS POOLS ARE OVER, THEN YOU WILL HAVE CLEAN CLEAN WATER. ISNT IT PROVEDENTIAL THAT THINGS WERE NOT WORSE! WE ARE SO THANKFUL TO GOD THAT GOD HAS GIVEN US F.R CHARLES CARPENTER.

GOD BLESS YOU AND LOVE YOU.

I WOULD LIKE TO GET A GOOD STATUE OF OUR LADY OF FATIMA FOR GUADALAJARA LIKE THE ONE THAT TRAINA ARPAIA HAS. ONCE THE FOUNDATION IS MADE IN GUADALARA WE WANT TO PROVIDE EVERYTHING NICE, IT SHOUDL BE A VERY GOOD HOME.

BE VERY CAREFUL AND BY AND BY THE DIRECTORS CAN FIND SOME MONEY. BUT DON7T MIND ANY MONEY. BY BUYING A GOOD THING YOU SAVE $, IT SHOULD BE BIG, AND WITH THIS WE MEED TO GROW FSST.

EVERY TIME NEW VOCATIONS VISIT YOU GET SOME GOOD PROSPECTS. I HOPE THAT BY THIS SUMMER YOU HAVE TWENTY ALTOGETHER, AND BY NEXT YEAR YOU HAVE 30. ALSO HAVING A VICAR FOR THE MATERIAL THINGS IT WILL BE EASIER FOR YOU. AND YOUR EXPERIENCE, AND THE GRACE OF GOD.

WITH THE GRACE OF GOD AND THE DEVOTION TO THE BLESSED MOTHER, IT PAYS TO MAKE ANY SACRIFICE, CHASTITY. OPNCE A MONS. THE POR MEXICANS HAVE THIS PROBLEM. HAVE GREAT PITY AND GENEROUSITY, AND OFERING THEIR WHOLE BODY AS A HOLOCOST TO ALMIGHTY GOD. IF YOU FOSTER THEIR CHASTITY, THEIR PERSEVERENCE IS SECURED. 35,000 QUIT IN THE TIME OF PAUL 6. BUT PARTICULARLY THE MEXICANS. ENCOURAGE THEM ALL THE TIME TO MAKE THIS SACRIFICE.

YOU CAN RELAX ONCE YOU HAVE A VICAR. YOU NEED REST. WHEN THEY ARE WORKING YOU CAN REST IN YOU ROOM, WITH PRAYER AND REST. GOD WILL ASSIST YOU, BECAUSE GOD NEEDS YOU. SOMETIMES 2 OR 3 HOUSR OF THEIR WORKS YOU CAN REST, TAKE EXTRA REST.

GOD LOVE YUOU, MAY HE CONTINUE GIVING US ALL HIS BLESSINGS. OTHERS HAVE MUCH LESS THEN WE. ALTOGETHER WE SDIDNT LOSE ANY. WE ARE DOING EXTRA WELL. YOU COURAGE TO ADMIT MORE, AND BY ASSIGNING GUARDIAN ANGELS TO THE NEW ONES.

GIVE BRO GREGORY IMPORTANCE. HE IS A JEWEL. YOU MUST HAVE BESDIES THE DIVINE GRACE YOU HMUST HAVE GREAT DIPLOMACY, HE IS A VERY DELICATTE FLOWER.

GIVE BRO SANTIAGO YMY VERY BEST. YOU COULD HAVE CALLED HIM ANYTHING. PERSONALLY I WOULD HAVE PREFERRED BRO JAIME, AND SO IN SPANISH THEY ALL LOVE JAIME, THE RELATION IS THE SAME.

CONSULT, BRO GREGAOR, AND HE IS VERY SENSITIVE FOR SPIRITUAL MATTERS, AS A VIOLIN, BUT IT IS IMPERATIVE THEY WE KEEP HIM.

EVERY TIME THE DIFFICULTIES ARE LESS, EVERY YEAR THE THINGS WILL BE EASIER.

SOMETIMES WHEN YOU ARE TIRED, GIVE THE DUTY OF GIVING THE CONFERENCE TOBRO MARCOS, AND THIS WILL GIVE HIM THE UNDERSTANDING THAT IT IS NOT TOO EASY TO GIVE AND PREPARE CONFERENCE

IT COMES TO ME THAT POSSIBLY FR. DURAZO MIGHT BE SOMEDAY A BISHOP.

TELL BROTHER JOHN THAT HIS FATHER IS WELL. NOT TO WORRY ABOUT IT ANY MORE. AND TO PRAY FOR HIS LITTLE BROTHER MARTIN.

MOST GRATEFULLY TO GOD IN THE BLESSED SACRAMENT THROUGH THE IMMACULATE HEART OF LMARY,

FR, ALOYSIUS ELLACURIA, C. M. F.

KEVIN J. MANION
120 SOUTH KEYSTONE • BURBANK, CALIFORNIA 91506

APRIL 13, 1980

MANUEL DA FONSECA CARREIRA
AV. DOS COMBATENTES DA GRANDE GUERRA, 24
LEIRIA, PORTUGAL

DEAR MR. FONSECA,

I AM PLEASED TO GREET YOU IN THE NAME OF FR. ALOYSIUS AND THE BOARD OF DIRECTORS OF THE MISSIONARIES OF PERPETUAL ADORATION (M.A.P.). HOW WELL I REMEMBER MY TRIP TO PORTUGAL ON BEHALF OF FR. ALOYSIUS DURING THE COURT PROCEEDING OF NOVEMBER 1978.

ENCLOSED IS A COPY OF A POST CARD RECEIVED FROM THE SUPREMO TRIBUNAL DE JUSTICA IN LISBON. FR. ALOYSIUS ASKED THAT I FORWARD A COPY TO YOU BECAUSE FATHER DOES NOT UNDERSTAND PORTUGUESE. PLEASE ADVISE US HOW WE SHOULD RESPOND TO THIS NOTIFICATION.

WE WANT TO INVITE YOU PERSONALLY TO COME TO AMERICA AT OUR EXPENSE TO MEET US AT THE CONCLUSION OF THIS MATTER. YOU SHOULD BRING WITH

YOU OUR SETTLEMENT MONEY IN DOLLARS (U. S. CURRENCY) AND ALL DOCUMENTS OF OURS IN YOUR POSSESSION. THIS IS A GESTURE OF OUR APPRECIATION FOR ALL YOU HAVE DONE TO BRING THIS MATTER TO A SUCCESSFUL CONCLUSION.

ONCE AGAIN FATHER ALOYSIUS AND THE BOARD OF DIRECTORS ARE MOST THANKFUL TO YOU FOR YOUR UNTIRING WORK ON OUR BEHALF.

MOST SINCERELY YOURS,

Kevin J Manion

KEVIN J. MANION, SECRETARY

+

DIRECTIVES FROM FR. ALOYSIUS ELLACURIA

APRIL 13, 1980

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DIRECTIVES FROM FR. ALOYSIUS ELLACURIA

APRIL 13, 1980

ALL MATTERS OF SPIRITUALITY AND DECOR, IE. THE WAY WE APPEAR, THE WAY WE KEEP OUR ROOMS, THE WAY THE ROOMS ARE DECORATED. CONSEQUENTLY, A VISITOR TO THE HOUSE IN GUADALAJARA WILL IMMEDIATELY RECOGNIZE THE SIMILARITY IN EVERY WAY TO THE ONE IN ALAMOS. THE WHOLE MOTIFF IS SIMILAR. THIS GOES FROM THE SPIRITUALITY TO THE WAY WE CONDUCT OURSELVES.

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RESOLUTION REGARDING THE FINANCIAL ADMINISTRATION OF THE MISSIONARIES OF PERPETUAL ADORATION

WHEREAS THERE IS A CONSTANT NEED TO KEEP THE FATHER SUPERIOR FREE FOR THE SPIRITUAL MATTERS OF THE COMMUNITY, AND

WHEREAS OUR FATHER FOUNDER HAS STATED THAT FOR THE AMERICANS ESPECIALLY THE VOW OF POVERTY WILL BE MOST DIFFICULT, AND

WHEREAS THE NEW TESTAMENT TELLS US CONSTANTLY TO BE GOOD STEWARDS IN THE ADMINISTRATION OF MATERIAL THINGS, I.E. "IF YOU CANNOT BE TRUSTED WITH MONEY, THAT TAINTED THING, WHO WILL TRUST YOU WITH GENUINE RICHES? AND IF YOU CANNOT BE TRUSTED WITH WHAT IS NOT YOURS, WHO WILL GIVE YOU WHAT IS YOUR VERY OWN?(LUKE 16:10-11)", AND OTHER SUCH VERSES, AND

WHEREAS HOLY MOTHER THE CHURCH HAS SET DOWN THE DUTIES OF ADMINISTRATION OF CHURCH PROPERTY ACCORDING TO CANON 1523 AND OTHER CANONS, AND

WHEREAS THE CONSTITUTIONS OF OUR CONGREGATION MAKE PROVISION FOR THE ORDERLY ADMINISTRATION OF TEMPORAL MATTERS (THIRD PART, CAPITULO VIII).

IT IS HEREBY RESOLVED THAT

1) THE ECONOMO DULY APPOINTED BY THE SUPERIOR IS

RESOLUTION REGARDING THE FINANCIAL ADMINISTRATION OF THE MISSIONARIES OF PERPETUAL ADORATION

AUTHORIZED TO KEEP STRICT VIGILANCE IN ALL THAT REGARDS MONEY, THE BOOKS OF ACCOUNT, AND ALL OTHER MATERIALS OF A FINANCIAL NATURE.

2) THE ECONOMO IS RESPONSIBLE FOR PREPARING A MONTHLY BUDGET OF ALL EXPENSES.

3) THE MONTHLY BUDGET SHALL BE POSTED IN A SUITABLE PLACE IN THE CLOISTER.

4) ALL MEMBERS OF THE COMMUNITY SHARE THE RESPONSIBILITY FOR TEMPORAL ADMINISTRATION AND STEWARDSHIP AND SHALL BE FAMILIAR WITH THE BUDGET.

5) THE VICAR WHO IS NEXT TO THE SUPERIOR IS AUTHORIZED TO APPROVE THE EXTRAORDINARY AND RECURRING EXPENSES OF THE COMMUNITY.

6) THE VICAR WILL HARMONIZE AND SYNTHESIZE THE VARIOUS MATERIAL NEEDS OF THE COMMUNITY ACCORDING TO HIS BEST JUDGEMENT, AND HE WILL PRESENT THESE NEEDS IN AN ORDERLY FASHION TO THE ECONOMO FOR DISBURSEMENT.

7) EXCEPT IN THE MOST EXTRAORDINARY OF CASES, THERE SHALL BE NO FINANCIAL TRANSACTIONS WITHOUT PRIOR WRITTEN AUTHORIZATION.

8) AUTHORIZATIONS ARE APPROVED BY THE ECONOMO IN ORDINARY EXPENDITURES AND BY THE VICAR IN REGARD TO EXTRAORDINARY EXPENDITURES.

9) ALL AUTHORIZATIONS ARE TO BE COUNTERSIGNED BY THE

ECONOMO AFTER CAREFUL EXAMINATION OF EVERY REQUEST FOR FUNDS AND SIGNED BY THE SUPERIOR AND THE VICAR.

10) WITH THE EXCEPTION OF THE VICAR THERE SHALL BE NO ADMITTANCE OF ANY OF THE COMMUNITY INTO THE OFFICE OF THE ECONOMO UNLESS AUTHORIZED BY THE SUPERIOR.

11) THE VICAR WILL AID AND ASSIST THE DELEGATE SUPERIORS IN PREPARING REGULAR LISTS OF PRIORITY -- DAILY, WEEKLY, MONTHLY, ETC.

12) IT IS THE RESPONSIBILITY OF THE VICAR TO CHECK THAT THESE LISTS OF PRIORITY ARE PROPERLY IMPLEMENTED AND HARMONIZED TO THE GREATEST GOOD OF THE COMMUNITY.

13) IF EVER A DELEGATE SUPERIOR FEELS THAT THE VICAR HAS MISTAKEN A PRIORITY, HE HAS RECOURSE TO THE SUPERIOR WHO WILL BE THE FINAL JUDGE.

14) NO MEMBER OF THE COMMUNITY IS TO GO DIRECTLY TO THE SUPERIOR ON TEMPORAL MATTERS, BUT RATHER HE IS TO COMMUNICATE WITH THE VICAR IN A TIMELY AND ORDERLY FASHION.

15) THE VICAR SHALL PREPARE THE ADGENDA FOR THE FOLLOWING DAY TO ASSIGN THE WORK FOR EACH ONE AND IT SHOULD BE POSTED ON THE BULLETIN BOARD AND BE READ BY EACH ONE BEFORE RETIRING AND EVEN IF NECESSARY NOT TO FORGET THEY SHOULD TAKE NOTES.

16) EVERY EVENING THE DUTIES OF EACH MEMBER FOR THE FOLLOWING DAY WILL BE READ PUBLICLY TO THE COMMUNITY BY THE

DIRECTIVES FROM FR. ALOYSIUS ELLACURIA

APRIL 13, 1980

1)NATURALLY THEY CONTINUE WITH THEIR BAD HABITS. POSSIBLY FR. CHARLES HIMSELF, WHO COMES FROM A LARGE FAMILY DOESN'T HAVE THE PROPER CONCEPTION OF THESE THINGS. CLEANLINESS

2) VICAR IS ENTITLED TO GIVE CONFRENCES. THE SUPERIOR IS NOT TOO STRONG.

3) THIS IS THE SAME WAY THAT YOU HAVE THINGS BEFORE.

4) VOCAR TO INSPECT AND CHECK THE ROOMS, THE TOILETS AND BATHROOMS. THE BOYS WILL BE SO MUCH HAPPIER SOME OF THE BROTHERS ARE FROM THE HIGHER CLASSES. THE OTHERS WHO ARE FROM THE POOR WILL ALSO BE HAPPIER. THEY NEED TRAINING. THEY MUST NOT BE THIS WAY IN THE SEMINARY.

5) FR. ALOYSIUS REBUILT THE NOVICIATE. THEY STRIPPED ALL THE PEWS, THEY REVARNISHED THEM, THEY REPAINTED THEM. IT WAS AN OLD PLACE ALL FULL OF TERMITESS. THEY ALSO PLANTED A GARDEN. FR. ALOYSIUS ALSO DID THE SAME IN THE SCHOLASTICATE.

6) THEY CAN ALL DO GARDENING. BROTHER GREGORY WANTS TO MAKE THE PATIO A SHOW CASE.

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7) MANY OF THE PROBLEMS IN THE RELIGIOUS TODAY IS THE UPBRINGING IN THEIR HOMES.

8) FR. CHARLES SAID IT

9) OUR FOUNDER, FR. CLARET, USE TO SAY . WHEN HE WAS THE SUPERVIOSR IN THE FACTORY, THIS WILL BE PERFECT WHEN THINGS ARE THIS WAY. BE VERY CONSTRUCTIVE, IN A NICE WAY.

10) CLEANLINESS IS IMPORTANT FOR THE HEALTH TOO. THE LACK OF HYGIENE, THIS TYPOID, LACK IN FECAL MATTERS, AND GOOD DISINFECTANTS. DON'T WORRY ABOUT THE MONEY FOR THIS TYPE OF EXPENSE.

0) ONE OF OUR BENEFACTORS WHO HAS CANCER WE HOPE TO GET ANOTHER BIG PLACE WITH A GARDEN AND ALL. THEN ALAMOS CAN BE THE NOVICIATE, AND GUADALAJARA CAN BE THE SCHOLASTICATE. WE MIGHT GET THEIR SOME OLD CONVENT, WHICH WILL ALSO NEED TO BE FIXED UP.

11) THE PLACE MUST BE ATTRACTIVE, INTISING, RELIGIOUS SO TO GET VOCATIONS.

12) IF IT IS NECESSARY DO THE SAME IN GUADALAJARA. VISIT THE HOUSE THERE AND MAKE SURE IT IS CLEAN.

14) THEY DON'T NEED A GARDENER, THEY ALL CAN DO THEIR

SHARE OF GARDENING. BUT THEY NEED PROPER TRAINING. THEY SHOULD NOT MAKE MISTAKES. DONT START CUTTING ANYTHING UNTIL YOU TELL BE BEFORE HAND.

15) LOCAL CLEANING AND GARDENING EVERY DAY.

16) ONLY EXCUSE THOSE WHO DO OTHER PRACTICLE THINGS LIKE MECHANICAL WORK, LIKE BRO JIM MCMAHAN.

17) THE BROTHERS WILL BE SO HAPPY WITH THIS TYPE OF SCHEDULE.

18) SUNDAY THE LORD'S DAY, THIS SHOULD BE THE DAY FOR APOSTOLIC MINISTRY.

19) CATECHISMS EVEN OUR OWN BROTHERS

20) JOHN CARROLL, JIM MCMAHAN, BRO PATRICK AND THE OTHERS NEED PROPER CATECHETICAL TRAINING BEFORE THEY DO APOSTOLATE.

21) NOW THE BROTHERS HAVE TO GROW UP FIRST, THEY CANNOT DO IT THE DAY AFTER THEY JOIN THE SEMINARY. THE BISHOP SHOULD KNKOW THESE THINGS.

22) ORDINARY DAYS THE PEOPLE ARE IN THE FIELDS, THEY ARE WORKING, SO SUNDAYS ARE THE PROPER DAY FOR THE MINISTRY. EVEN IN THE UNITED STATES THE DAY FOR APOSTOLIC

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WORK IS ON SUNDAY.

23) ARRANGE THEIR WORK ACCORDING TO THEIR ABILITIES, ACCORDING TO THEIR DISPOSITIONS. THEY ALL DO GARDENING. GET SOME LESSONS ON HOW TO PRUNE THE TREES, SO AS NOT TO DESTROY THE TREES.

24) WINDOWS SHOULD HAVE THE PROPER SCREENS, AND THE DOORS.

25) THE VICAR'S JOB IS TO TRAIN THEM COMPLETELY.

26) FR. CHARLES NEEDS REST FROM THESE TYPE OF THINGS.

27) THESE CHANGES WILL HELP THEM

28) ST. IGNATIUS DID NOT ADMIT ANY TYPE OF PAINTING THAT ARE JESUIT. HE DID NOT EVEN APPROVE EVEN ANY READINGS WHICH WERE NOT JESUIT.

29) THE CLARETIANS HAD A HOUSE IN GUADALAJARA AND EVENTUALLY THE CLARETIANS WILL BE VISITING IN THE FUTURE SO BE VERY CAREFUL.

30) PADRE PIO PICTURES ARE PROPER IN A CAPUCHIN CONGREGATION OR IN PLACES

31) ST. JOSEPH, ST. MICHAEL, ST. JOHN THE EVANGELIST ARE THE PATRONS.

DIRECTIVES FROM FR. ALOYSIUS ELLACURIA

APRIL 13, 1980

32) FOR PRUDENCE, AND TO ESTABLISH OUR OWN IDENTITY NO PADRE PIO OR ST. ANTHONY CLARET PICTURES ON THE WALLS. REGARDING THESE PAINTINGS THIS COULD BE DANGEROUS IN GUADALAJARA.

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MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
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In Mary's Heart,
Fr. Charles

APRIL 14, 1980

FR. CHARLES CARPENTER, M. A. P.

MONASTERIO DE FATIMA

ALAMOS, SONORA

DEAR FR. CHARLES,

THE BEST OF GREETINGS TO YOU AND YOUR BROTHERS IN THE MOST BLESSED SACRAMENT AND THE IMMACULATE HEART OF MARY! I WANT TO SUMMARIZE THE CONVERSATION I HAD TONIGHT WITH JOE O'CONNOR.

POINT # 1 -- REGARDING RENTING THE BARN TO THE RURAL BANK:

WHEN I TOLD O'CONNOR THAT THE BANK WAS SIX MONTHS BEHIND ON THEIR RENT HE WAS UPSET. THE BANK SHOULD EITHER PAY OR GET OUT. ASK THEM TO LEAVE IMMEDIATELY. WE WOULD BE SPENDING $ 1000 IN LEGAL FEES ON A $ 50. A MONTH RENTAL. THIS IS TOTALLY UNACCEPTABLE, WE MUST TELL THEM TO GET OUT IMMEDIATLEY. AFTER THE FIRST MONTH WE SHOULD HAVE DEMANDED PAYMENT OR TOLD THEM TO GET OUT. IF THEY DIDN'T WE SHOULD HAVE GOTTEN IN TOUCH WITH AN ATTORNEY. OTHERWISE THESE THINGS NEVER END. ONE MONTH WAS PLENTY. WE SHOULD STOP RENTING. THIS RENTAL IS NOT WORTH ALL THE PHONE CALLS, ABOUT $ 200.00 IN LONG DISTANCE CALLS.

APRIL 14, 1980

POINT # 2 -- REGARDING THE COURT CASE WHICH IS NOW ON APPEAL:

IF WE CONTINUE TO DO NOTHING WE MUST ASSUME WE ARE GOING TO LOSE. WE HAVE A JUDEGEMENT AGAINST US ALREADY, AND AN APPEAL IS ALWAYS AN UPHILL BATTLE. THEREFORE, HOW COULD THIS BE SETTLED IN A WAY THAT WILL SOLVE THE TOTAL PROBLEM?

WHY WAS THIS CASE LOST?

WHAT IS TOTAL ANTICIPATED COST OF THE APPEAL, HOW LONG WILL IT TAKE?

WHAT ARE THE PROSPECTS OF SUCESS?

IN VIEW OF THE CHANGE IN THE CITY ADMINISTRATION AND THE APPARENT CHANGE IN ATTITUDE AND ASSUMING WE CAN GET THE MAYOR'S COOPERATION, WHAT ARE THE MECHANICS FOR A VOLUNTARY SETTLEMENT, AND HOW WOULD THIS BE DONE? I.E., WHAT KIND OF "OUT OF COURT" SETTLEMENT WOULD BE NECESSARY FOR THE PROPERTY RIGHTS WHICH THE CITY NOW HAS TO BE ABANDONED IN FAVOR OF THE FINCAS DEL YAQUI?

IF THIS CASE WERE IN SAN DIEGO WE WOULD GET A STIPULATED COURT JUDGMENT THAT ALL RIGHTS ARE ABONDONED. THERE WOULD HAVE TO BE A HEARING BEFORE THE BOARD OR CITY COUNCIL, THEY WOULD PASS AN ORDINANCE, WHICH IS A LEGALLY ENFORECEBLE ACTION. WHAT ARE THE MECHANICS FOR THIS TYPE OF

APRIL 14, 1980

THING IN SONORA?

WE WANT THE TOTAL SETTLEMENT OF ANY RIGHTS THAT THE CITY HAS IN FAVOR OF THE FINCAS DEL YAQUI. WHAT ARE THE MECHANICS FOR DOING THIS, ASSUMING THE MAYOR IS COOPERATIVE? WE MUST FOLLOW THIS UP WITH MAYOR

WE DONT SPEAK SPANISH, AND THIS IS A PROBLEM.

EVEN IF THE BANK TRUST WENT THROUGH TOMORROW THIS WOULD MAKE NO DIFFERENCE. WE WOULD HAVE CLOUDED TITLE TO THE SAME DISPUTED PROPERTY AS THE FINCAS DEL YAQUI NOW HAS.

POINT # 3 -- WHAT ARE WE WILLING TO DO FOR THE END RESULT? WE ARE BACK TO THE ORIGINAL SOULTION: MAKE A SMALL PARK AND A MONUMENT TO THE MOTHER, THAT WILL BE FOR THE COMMON GOOD OF ALAMOS.

DID WE EVER PRESENT THIS PLAN TO THE MAYOR? WHAT ABOUT THE ARTIST'S SKETCH OF THE PROPOSED PARK, WE SHOULD HAVE DONE THIS SOME TIME AGO. NEXT WE MUST FOLLOW UP ON THE MAYOR SITUATION. WE NEED A MEETING WITH THE MAYOR TO REACH SOME AGREEMENT WITH THE CITY. COULD THE CITY OF ALAMOS ABANDON ANY CLAIM IT HAS ON THE PROPERTY? CAN THE CASE BE SETTLED IN THIS WAY?

POINT # 4 -- REGARDING THE TAX BILL:

APRIL 14, 1980

WE NEVER RECEIVED THE INFORMATION REGARDING THE ACTUAL TAX BILL. HOW WAS IT FIGURED? ON WHAT BASIS DID THEY FIGURE THE TAX. WHAT WAS THE FORMULA USED?

POINT # 5 -- EXACTLY HOW MUCH MONEY HAVE WE PAID TO OUR ATTORNEY IN MEXICO? MAKE SURE THAT THE ATTORNEY RECEIVES HIS MONEY.

THE ABOVE CLARIFIES OUR LEGAL SITUATION IN ALAMOS. I WILL BE SPEAKING FURTHER ON THIS TO ARPAIA, THOUGH LET US KNOW IF YOU HAVE ANY COMMENTS TO THE ABOVE POINTS. I WILL BE WAITING TO HERE FROM YOU. WE MUST PRAY THAT OUR LORD AND THE BLESSED MOTHER GUIDE US PROPERLY IN THESE LEGAL MATTERS. WE ARE MOST THANKFUL THAT WE HAVE O'CONNOR WORKING FOR US.

SINCERLY YOURS IN CHRIST,

Kevin J Manion

KEVIN J. MANION

SECRETARY

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studying to be a school teacher where he has finished one year. Plans to come to us this summer and leave his studies. From a family of 11 brothers and sisters, whose parents are more religious than in other families as a general rule. Personality: affable, sociable without being gregarious, handsome, short stature, dark skin with light hazel eyes, joyous. Likes to play basketball and read. Smiles. Contact was Fr. Rishard.

4)Julio Cézar Domínguez: Turned 22 last Saturday. Only finished three years of elementary school. Says the Holy Spirit came upon him a few years ago and changed him completely. Speaks with poise, like an upcoming businessman, which makes it all the harder to believe he only had 3 years of school! There's a look of determination in his eyes. Acts like 30 yrs old. Has an affable way of talking about religious things. Nothing else interests him but God. Seems to think like an educated man, I can hardly believe it. Because he only had 3 years of education, I'm forced to believe the Holy Spirit really anointed him. Before his contact with the Charismatics, the Mormons almost had him, because he did not know there was any difference between the various religions. Contact was Fr. Richard. Lives in Obregon. Was born in the State of Chihuahua, and lived there "in the hills". Dresses neatly, like a college student. Enthusiasm and smiles. Looks Spanish, not Indian.

PROBLEMATIC CASES:

1) Humberto: Works in Cathedral offices in Obregon. About 30 years old. Had nervous breakdown about 5 yrs ago. Was "completely out of it" for 8 months in an institution down south, I think Guadalajara. Simple, angelic, very nervous, childlike, humble, brows knit as though something were bothering him, listens to you.

2) Luis Raul Esquer: 17 years of age, from Navojoa. Likes to get away from his home where he feels very misunderstood. Too much noise there. Appears to think very slowly. Had falls and rock hitting his head in childhood which may have affected his mind.

Seems "out of it" most of the time, as if embarrassed or overwhelmed by the surroundings. Apparently at home they might be treating him like an ugly duckling and getting impatient with his very slow thinking process. Left school after 7th grade, kind of fed up. They are 10 brothers and sisters. The mother is kind of religious.

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FRONT ROYAL, VA
APR 15
PM
1980
22630

Fr. Aloysias Ellacuria
and Kevin Manion
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Burbank, CA 91506

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NORTHERN VIRGINIA, VA 220
PM
3 MAY
1980

Fr. Ellacuria and Kevin Manion
120 S. Keystone
Burbank, CA 91506

Allstate

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KEVIN MANION
Agent
Sears, Roebuck and Co. Building
236 N. Central, Glendale, California 91203
Bus. 244-4611 • Res. 846-2035

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

April 15, 1980

Dear Kevin,

Thank you so much for your two phone calls last night. What a great help you are! I am just amazed.

1) It might be worth it to have Joseph O'Connor come down here and speak with the lawyers, the mayor, Joaquin Bours and anyone else Joe wants to, and I could act as translator. Joseph has the legal knowledge to say the right thing.

If Joseph is morally certain that we are going to lose the appeal, we may eventually have to move back into the garden and build new rooms there, instead of facing the warehouse out here on this front corner.

When I asked Luis Ramos (First Advisor on the City Board of Alamos) what we should do about the renting of the almacen in the far corner, he says he wants to go with us to the Bishop. This is why I never went back to ask Luis Ramos' help on this.

It might be possible that the Appeal of our case in Hermosillo is not based on the "possession" argument as it was in Alamos, but rather on "property" (on "property" we have clear rights on paper, and our opponents have none.)

2) The architectural engineer, Manuel Almada (sent by Joaquin Bours) just arrived again for a 3rd time, this morning. What a gift from Almighty God. He gave us complete instructions on how to reroute our plumbing problems to connect the drainage to the city sewers. We've hired a man to do the bricklaying work and to put in the cement pipes.

After this is done we want to examine all our plumbing. Muddy water continues to come into some of the rooms.

3) Enrique Garcia Aguilar, the latest vocation expects to arrive here this week-end.

4) Nelita's sight continues to get worse. She wants to go with me to Los Angeles the next time I go to see Father. She could stay at her uncle Miguel's house. This uncle would like to have Father bless his cancerous wife. Let me know Father's opinion about bringing Nelita with us. She feels more distressed as time passes.

5) The drinking water is still the major problem. What should we do to have clean drinking water at all times? Apparently too many people want bottled water and there isn't enough to go around. Otherwise we'd have to go to Navojoa every day. The convent where St. Gertrude the Great lived in Germany had to move away to another region because the water problem kept getting worse. I wonder how we'll even wash our clothes or take showers. The dry spell is getting worse each day. People are coming up with 50 gallon drums to take water from us, and we're telling them "only buckets". Bro. Bill told me yesterday that the well went down to six inches of water yesterday. During the night it fills up a little bit more. But each day there is less and less.

God knows what he is doing. Just keep praying for water. They're going to have to take showers in the summer...

In Mary's Heart,

Fr. Charles Carpenter

P.S. Adolfo Bley says he heard that Alamos will disappear because of no water.

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MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

APR 16 1980

Mr. Kevin Manion
120 S. Keystone
Burbank, California 91506
E.E. U.U.

CORREO AEREO

APRIL 16, 1980

MISIONEROS DE ADORACION PERPETUA

APARTADO 44

ALAMOS, SONORA

DEAR FR. CARPENTER,

IN REFERENCE TO BRO DAVID'S LETTER OF APRIL 8, 1980 THE REQUEST FOR $ 1,330.00 TOGETHER WITH VOUCHERS WAS GIVEN TO JACKIE DI DONATO, TONY'S SECRETARY AND BOOKKEEPER ON FRIDAY APRIL 11TH, THOUGH IF I REMEMBER CORRECTLY ON SATURDAY APRIL 5TH I ASKED YOU TO REQUEST THE $1,330.00 FROM TONY WHEN I HEARD THAT YOUR CHECK FOR $1,000.00 WAS DAMAGED.

CONCERNING YOUR EXTRAORDINARY EXPENSES:

1) THE $ 1,000.00 LAWYER'S FEE -- AS WAS MENTIONED IN POINT # 5 OF MY LETTER OF APRIL 14 "MAKE SURE THAT THE ATTORNEY RECEIVES HIS MONEY". JOE O'CONNOR EMPHASIZED THIS ESPECIALLY.

2) REGARDING THE BALANCE ON THE PUMP AND FILTER FOR THE SWIMMING POOL -- YOU CAN ALWAYS TELL THE FILTER COMPANY TO SEND YOU THE INVOICE. USUALLY PAYMENT IS NOT REQUIRED UPON DELIVERY BUT WOULD BE PAID WITHIN 30 DAYS OF THE INVOICE DATE. KEEP IN MIND THAT THE FILTER MAN REQUIRED

A LARGE DEPOSIT BEFORE HE EVEN PLACED THE ORDER. HE HAS BEEN EARNING INTEREST ON THIS MONEY. OF COURSE YOU ARE GOING TO PAY HIM. IF YOU DIDN'T HE COULD TAKE YOU TO COURT.

3) ALSO, THE FILTER MAN SAID YOU SHOULD BE READY FOR THE INSTALLATION BY DOING THE NECESSARY WORK BEFORE HIS MEN ARRIVE. HE HAD ALREADY TOLD BRO BILL WHAT WAS NECESSARY, POSSIBLY RUNING POWER LINES AND/OR PAINTING OR TILING THE INSIDE OF THE POOL. HAS THIS BEEN TAKEN CARE OF?

4) CONCERNING THE SESS POOL THERE ARE PERHAPS TWO OPTIONS, ONE WOULD BE TO HIRE MEN TO DRAIN THE SESS POOL, THE OTHER WOULD BE TO CONNECT TO THE CITY SEWER. IN THE LONG RUN, WHICH WAY WOULD BE THE BEST? GENERAL MACIAS MUST HAVE LOOKED INTO THIS WENT HE BUILT THE SESS POOL IN THE FIRST PLACE. WHAT WOULD THE MONTHLY CITY USAGE CHARGE BE TO CONNECT TO THE CITY SEWER? WHERE WOULD YOU CONNECT WITH IT? HOW FAR AWAY FROM YOUR PROPERTY, AND IS IT REALLY FEASIBLE? NATURALLY, AN ENGINEER TO GET THE JOB FOR REASONS OF GREED MIGHT TELL YOU TO CONNECT WITH THE SEWER. HE ALSO MIGHT GIVE YOU AN ESTIMATE, START WORK, AND THEN RUN INTO THE UNFORSEEN PROBLEMS, AND CONTINUALLY UPGRADE HIS ESTIMATE. THIS COULD BE A TYPICAL "COST OVERRUN" SITUATION, EXPECIALLY IF HE SEES HE IS NOT DEALING WITH BUSINESSMEN. ONCE YOU'VE STARTED THE PROJECT, IT COULD BECOME A "CAN OF

APRIL 16, 1980

WORMS" COSTING HUNDREDS AND HUNDREDS OF DOLLARS MORE THAT ORIGINALLY PLANNED. WOULD THIS GIVE THE CITY AN OPPORTUNITY TO REASSESS THE PROPERTY SO THEY COULD RAISE THE TAXES? AT MY PARENTS HOME IN RANCHO SANTA FE THEY HAVE A SESS POOL WHICH MUST BE DRAINED ABOUT ONCE A YEAR. THEY HAVE TO BRING IN A TRUCK WITH A LARGE TANK TO DRAIN THE SESS POOL. THIS MIGHT BE A QUICK SOLUTION UNTIL YOU KNOW THE COMPLETE DETAILS OF THE OTHER ROUTE. YOU MIGHT ALSO LET THE BISHOP KNOW IN A NICE WAY ALL THE UNFORSEEN EXPENSES THAT THE CONGREGATION HAS WITH THE PROPERTY, I.E. THE PROPERTY WAS NOT SUCH A GOOD DEAL AS THE BISHOP SEEMS TO THINK.

FR. CHARLES, I HAVE BEEN READING THE TEXT OF THE HOLY FATHER'S APOSTOLIC LETTER ON THE EUCHARIST "DOMINICAE CENAE." THIS LEADS ME TO ASK YOU IF IT IS POSSIBLE TO START THE DAY WITH THE SACRIFICE OF THE MASS. WE SPOKE BRIEFLY ABOUT THIS, BUT I DON'T REMEMBER THE REASONS YOU GAVE FOR NOT HAVING THE MASS IN THE MORNING. IT SEEMS THAT THE GRACES WHICH COME FROM THE MASS LAST THE WHOLE DAY, AND IT SEEMS FITTING THAT THE DAILY ACTIVITIES OF THE BROTHERS REFLECT THE "AUTHENTIC SENSE OF THE EUCHARIST" WHICH "BECOMES IF ITSELF THE SCHOOL OF ACTIVE LOVE FOR NEIGHBOR" AND "WE KNOW THAT THIS IS THE TRUE AND FULL ORDER OF LOVE

APRIL 16, 1980

THAT THE LORD HAS TAUGHT US: BY THIS LOVE YOU HAVE FOR ONE ANOTHER, EVERYONE WILL KNOW THAT YOU ARE MY DISCIPLES."(PARA. 6)

ANOTHER QUOTE IS THE FOLLOWING: "I WISH BRIEFLY TO REAFFIRM THE FACT THAT EUCHARISTIC WORSHIP CONSTITUTES THE SOUL OF ALL CHRISTIAN LIFE. IN FACT CHRISTIAN LIFE IS EXPRESSED IN THE FULFILLING OF THE GREATEST COMANDMENT, THAT IS TO SAY, IN THE LOVE OF GOD AND NEIGHBOR, AND THIS LOVE FINDS ITS SOURCE IN THE BLESSED SACRAMENT, WHICH IS COMMONLY CALLED THE SACRAMENT OF LOVE."(PARA. 5) THEREFORE IT SEEMS FITTING THAT THE DAILY LIFE OF THE MISSIONARY OF PERPETUAL ADORATION WOULD ALSO FIND ITS "SOURCE" IN THE MASS, PROPERLY PLACED EARLY IN THE DAY.

God Bless you Fr Charles, keep praying for me,

Yours in the Most Blessed Sacrament
&
The Immaculate Heart of Mary

Kevin Mario

LIST OF JOB PRIORITIES
(Lista de Prioridades para Proyectos)

Urgent(Urgentes) -- one month(un mes)

1. Sewer Job -- hired help (Obra de Drenaje -- ayuda alquilada
2. Pump and Well (Bomba y Pozo)
3. Swimming Pool (Alberca)
4. Roofs (Techos)
5. Kneelers for Chapel (Reclinatorios para la Capilla)
6. Oil all fans(Ponerles aceite a los abanicos)

Near Future(Futuro cercano) -- one month to six months(un mes hasta seis meses

1. Various Plumbing Jobs(Obras varias de plomeria)
2. Windows to be fixed(Arreglar ventanas y ponerles vidrios)
3. New Fans, if needed(Nuevos Abanicos, si es necesario)
4. Kitchen Refrigerator to be fixed(Arreglarse el Refrigerador)
5. Hot Water Heater instalation(Instalacion del Calenton de Agua)
6. Paint Monastery(Pintar Monasterio)
   Por fuera(outside)
   Por dentro(inside)
7. Repair Irrigation Tubes and Canals(Arreglar tubos y canales de regar)
8. Beds Moved(Camas trasladadas)

Future(Futuro) -- six months to one year(seis meses a un ano)

1. Upstairs Chapel fix up(Arreglarse la Capilla de arriba)
2. Pruning Trees(Podar los Arboles)
3. Fix Generator(Arreglar la Planta Electrica)
4. Install Solar Water Heaters(Instalar Calentones Solares)
5. Fix doors on Rooms(Arreglar Puertas de las Habitaciones)
6. Put in Roof on room in Orchard(Poner techo al cuarto en la Huerta)
7. Arrange Patio Garden(Arreglar el cesped en el patio)
8. Bambu curtains for windows(Cortinas de carrizo para las ventanas)
9. Build Front Porch for Dining Room(Edificar Portal Para el Comedor)
10. *Chicken Coup (Gallinera)*

The above list is subject to change according to the better judgement of the superiors.

(La lista arriba escrita se puede cambiar segun el juicio acertado de los Superiores.)

Completed on April 17, 1980 (Completado el 17 de abril de 1980)

Hno. David [signature]
Ministro de Asunto Temporales

P. Carlos [signature]

Br. William Ruther
Coordinador de Trabajo

M. A. P.

17 abril 1980
Alamos

Reverend and Dear Father Founder,

Even another time we had the Consecration checked. Everything underlined in red ink is new, or a different way of saying it. Corrections by Adolfo Bley. For example, he says it's more expressive to say ¡Madre! than to say ¡Mi Madre!

The corrections were –

	NEW		OLD
①	si fuera la	=	de
②	feliz día	=	día feliz
③	y me consagro	=	me consagro a mi mismo
④	Te hago entrega absoluta	=	Yo te hago el don absoluto
⑤	propósito	=	resolución
⑥	Madre	=	mi Madre
⑦	amantísima	=	dulcísima
⑧	a que mi vida entera se asemeje a la tuya	=	a conformar mi vida entera a tu ejemplo
⑨	carísima madre mía	=	mi dulce madre
⑩	propósitos	=	resoluciones

Misioneros de Adoracion Perpetua
A.P.D.O. 44
Alamos Sonora Mexico 17 de April

Rev Padre Aloysius,

¿Como te ha ido? Hace mucho tiempo desde que escribo una carta a Ud. Pero le he hablado por teléfono hace cuatro semanas. Me dio mucho gusto hablar con V.R. Espero que Dios por medio de la Virgen María esté dandóle muchos consuelos en la Pascual en que estamos ahora.

Los nuevos hermanos Tomás y Jaime son buenos. Me perecen muy buenas vocaciónes ¡Gracias a Dios!

Nosotros estamos creciendo más que nunca. Tal vez tendremos treinta más vocaciónes de los dos lados (E.E.UU. y Mexico) Con el favor de Dios.

Ahora bien tengo algo que decirle sobre la situación que se trata de la estatua de Fatima. La Señora Whitehouse nos informó que una fotografía sería inadecuada para decidir la cualidad de su obra de arte.

Por consiguiente no poseamos la estatua todavía. Y nos hablamos en una situación muy delicada por ello.

Por lo tanto ella decía que podríamos escribir-le sobre todo lo que pasó.

En mí opinión pienso que no le gustaría a V.R. pero es una buena obra de arte; es muy moderna, en el estilo de hoy. Ella sabe mucho sobre las mecánicas de las formas y figuras según las relaciones simétricas. Y se quedará en casa de ella hasta cuando Ud. pueda venir a verla personalmente. Pero no se preocupe con todo esto. Lo que ella nos pidió es imposible. ¡Verdad! (o sea, que Ud. viniera a ver la obra.) Entonces quizás ella podría darla a otra persona y no a nosotros. ¿A las hermanas de Alamos les gustaría tal vez?

De todos modos hay remedios para todas las dificultades que vengan.

Una otra idea; ¿Recueda que nos mandó la Casa de Natividad durante Advento? En el mismo estilo es la imagen de esa Señora Whitehouse.

Entonces nos dé el visto cuando está listo. Cualquier decisión será la de Dios.

En las manos de Jesus, María y José

Hma. Pat

Misioneros de Adoracion Perpetua
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1/9
0/0

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Hma. Pat

APR 17 1980

El Acto de Perfecta Consagración Filial al Inmaculado Corazón de María

¡Augusta Madre de Dios, mi dulcísima Madre! (Hoy, en el día de tu Fiesta, y) en estos momentos solemnes y dichosos en que tengo en mi corazón a Jesus, tu amadísimo Hijo, el Hijo de tu Inmaculado Corazón, y con mi alma repleta de la más tierna confianza en ti, queridísima Madre, con el mismo fervor como si fuera la primera vez, vengo para renovar y ratificar la absoluta y total consagración de mi ser que hice a tu Inmaculado Corazón en el feliz día de mi primera consagración.

Yo, ..., humildemente postrado ante Dios, Uno y Trino, ante Jesucristo, Dios y hombre verdadero, hallándome en espíritu en presencia del Glorioso Patriarca San Jose; San Miguel Arcangel, Príncipe del Coro Celestial; el Coro de los Apóstoles, especialmente el Apóstol Amado, San Juan Evangelista, tu primer hijo espiritual; San Antonio María Claret, el Apóstol de la perfecta consagración filial a tu Inmaculado Corazón, y de toda la Corte Celestial: Con toda deliberación y con perfecta determinación de mi voluntad yo me ofrezco, me dedico, y me consagro como hijo tuyo al servicio especial de tu Inmaculado Corazón, Oh Santísima Virgen María, a fin de seguir e imitar a tu Divino Hijo en la realización perfecta de mi estado de vida, y de buscar en todo la gloria de Dios, mi propia santificación, y la salvación de las almas del mundo entero.

¡Oh Santísima Madre de Dios y generosa Madre de los hombres! Oye mis palabras y recibe mis ofrendas. Deseo pertenecer sin reservas a ti y vivir consagrado totalmente al servicio especial de tu Inmaculado Corazón. Te ofrezco mi alma y cuerpo, mis pensamientos, mis afectos, mis palabras, mis obras, e incluso el valor de mis buenas acciones, pasadas, presentes y futuras, dejando a ti el derecho pleno y entero sobre mí y sobre todo lo que me pertenece sin excepción, según tu complacencia. Te hago entrega absoluta de mi alma y cuerpo. Soy tuyo y deseo ser tuyo en el tiempo y en la eternidad. En tu corazon maternal quiero vivir para siempre, considerándolo como mi vida y mi refugio, y te prometo solemnemente no faltar en mi propósito.

¡Madre, he aqui a tu hijo!

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Sé para mí una Madre amantísima, y que yo sea siempre para ti un hijo amadísimo. Te prometo que desde ahora en adelante todo mi afan será el de vivir como tu verdadero hijo cumpliendo con todo el esmero posible todas las obligaciones de mi estado de vida, y de aspirar a que mi vida entera se asemeje a la tuya. Finalmente te ruego, ¡Oh Querida Madre! que yo vea realizado el ideal de mi vida: amarte siempre, y hacer que seas amada por todas las almas, hasta que mi vida se extinga en tu servicio. Dígnate escogerme, Madre amadísima! como apóstol y martyr de la devoción a tu Inmaculado Corazón. ¡Oh Augusta Madre de Dios y carísima Madre mía! Recibe esta mi consagración y acepta mis ofrendas. Bendice mis propósitos y corona mis aspiraciones. ¡Amen!

por Padre Aloysius Ellacuria, cmf.
-- Cum App. Eccl.
5 de agosto de 1957

APRIL 17, 1980

THEY DONT HAVE IT THEY CANNOT BE EITHER BROTHERS OR PRIESTS.

YOU TELL US ABOUT UMBERTO WHO WORKS IN THE CATHEDRAL OFFICES, AND HAD A NERVOUS BREAKDOWN. IN THIS TYPE OF CASE YOU SHOULD ALWAYS CONSULT THE BISHOP BEFORE COMMITTING YOURSELF.

WE ARE IN HOPES THAT ALLEGRETTI IS GETTING COMPLETELY WELL. I'M GOING TO ASK HIM TO PAY FOR THE HOUSE IN GUADALAJARA. THIS HOUSE COULD BE A DISCARDED CONVENT WHICH IS NOT BEING USED. IT SHOULD BE SPACIOUS AND WITH A GARDEN, PERMANENT, AND GOOD. OR THE BROTHERS CAN MAKE IT GOOD BY FIXING. TELL THE BISHOP NOT TO BE AFRAID, BUT TELL HIM AT THE SAME TIME THAT WE ARE GOING TO BEG FOR ALMS TO PAY FOR IT, TO DEFRY THE EXPENSES. THIS WAY THE BISHOP CAN'T SAY THAT WE HAVE MONEY FOR OURSELVES, BUT NOT FOR HIS CATHEDRAL. IF IT IS A GOOD FOUNDATION, IT DOESN'T MATTER IF IT IS A LITTLE FAR FROM THE SEMINARY.

GOD BLESS YOU, FR. CHARLES, IN THE BLESSED SACRAMENT AND THE IMMACULATE HEART OF MARY,

Father Aloysius Ellacuria CMF

FR. ALOYSIUS ELLACURIA, C.M.F.

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Father Aloysius Ellacuria C.M.F.

FR. ALOYSIUS ELLACURIA, C. M. F.

APRIL 17, 1980

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APRIL 17, 1980

FR. CHARLES CARPENTER, M.A.P.
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA

DEAREST FR. CHARLES,

WE HAVE HEARD THAT THERE IN THE SEMINARY IN GUADALAJARA TWO YEARS AGO ABOUT 400 APPLIED, AND ONLY 125 ADMITTED. THEREFORE, WHEN THE BOYS GO THERE IT IS THEIR OBLIGATION TO ACT WELL, BE ALWAYS CLEAN, ACT WITH COURTESY, AND BE ALWAYS EXEMPLARY. IF THEY ARE NOT EXEMPLARY BY THE TIME OF PROFESSION, THEY WILL NOT BE ADMITTED TO VOWS.

WE ARE GLAD TO HEAR ABOUT ENRIQUE GARCIA, THAT HE IS SIMPLE, AND ONLY ASPIRES TO BE A BROTHER. WE NEED SOME FOR BROTHERS, THIS IS WONDERFUL.

ONE THAT WANTS TO BE A BROTHER HERE IS A VERY REFINED PERSON, HE WAS ONCE A PROTESTANT MINISTER. TELL THE BOYS IF SOMEONE CANNOT BE A PRIEST -- TELL THEM THE EXAMPLE OF THIS EXEMPLARY YOUNG MAN WHO WANTS TO BE ONLY A BROTHER. THEREFORE OURS MUST HAVE HAVE REAL HUMILITY AND SPIRIT. IF

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The corrections were -

NEW		OLD
(1) si fuera la	=	de
(2) feliz día	=	día feliz
(3) y me consagro	=	me consagro a mi mismo
(4) Te hago entrega absoluta	=	Yo te hago el don absoluto
(5) propósito	=	resolución
(6) Madre	=	Mi Madre
(7) amantísima	=	dulcísima
(8) a que mi vida entera se asemeje a la tuya	=	a conformar mi vida entera a tu ejemplo
(9) carísima madre mía	=	mi dulce madre
(10) propósitos	=	resoluciones

M. A. P.

17 abril 1980
Alamos

Reverend and Dear Father Founder,

Even another time we had the Consecration checked. Everything underlined in red ink is new, or a different way of saying it. Corrections by Adolfo Bley. For example, he says it's more expressive to say ¡Madre! than to say ¡Mi Madre!

PHONE CONVERSATION WITH O'CONNOR

FRIDAY, APRIL 18, 1980

1) THE ATTORNEY IN PORTUGAL CAN'T COME TO THE STATES BEFORE JULY OR AUGUST. HE THINKS HE WILL BE SUCCESSFUL AND THE GOVERNMENT WILL GIVE PERMISSION TO RELEASE THE MONEY. HE WILL SEND BILLING TO JOE. THERE ARE STILL SOME COURT COSTS, SOME NOTARY FEES, ETC. WHICH NEED TO BE PAID. THE COURT IN LISBON NOTIFIED US BY POST CARD, ALTHOUGH THE FIGUEREDOS ARE REQUIRED TO PAY. THE ONLY REASON WE SHOULD INVITE THE ATTORNEY IS AS A GESTURE OF APPRECIATION, NOT FOR INFORMATION. WE KNOW WHAT HAPPENED, THE OTHER SIDE USED EVERY LEGAL MEANS POSSIBLE TO STALL PAYMENT -- THEY WENT THROUGH THREE APPEALS.

2) IMPORTANT FOR FR. CHARLES -- EMPHASIZE TO BE CAREFUL ABOUT THE PUBLIC BEING INVITIED INTO THE MONASTERY. THERE IS A RISK HERE. WE NEED A LITTLE BIT OF FEAR HERE, BECAUSE LEGALLY, THE GOVERNMENT CAN THROW US OUT. CONFINE THE VISITS BY OUTSIDERS TO THE REFECTORY. VISITORS SHOULD BE BY INVITATION ONLY. WHAT IS OUR PRESENT PROCEDURE HERE?

3) WE NEED A SMALL CONCEPTUAL DRAWING FOR THE PARK AND MONUMENT TO THE MOTHER. THIS SHOULD BE SKETCHED OUT TO SCALE, IT SHOULD SHOW A NICE GRASS AREA, ETC.

4) IF WE ARE TO PURCHASE ANOTHER HOUSE IN GUADALAJARA

PHONE CONVERSATION WITH O'CONNOR

FRIDAY, APRIL 18, 1980

THEN OUR LEGAL METHOD FOR TAKING TITLE TO THE PROPERTY IN ALAMOS IS NOT TO GO INTO THE BANK TRUST. THE REASON: WE HAVE A PERMIT SAYING THAT WE ARE GOING TO RESIDE AT THIS RESIDENCE IN MEXICO. THE GOVERNMENT WOULD BE SUSPICIOUS IF WE TRIED TO GET ANOTHER RESIDENCE PERMIT FROM THE FOREIGN MINISTRY. OUR ONLY OTHER CHOICE IS A MEXICAN CORPORATION.

5) ANOTHER POSSIBILITY IS TO OBTAIN IMMIGRANT STATUS. SO MAYBE OUR FUMBLING AND DELAY HAS SAVED US FROM GOING INTO THE BANK TRUST!

6) JOE AND COLLEEN O'CONNOR MAY VISIT ALAMOS IN ABOUT TWO WEEKS OR SO.

7) REGARDING THE CONNECTION WITH THE CITY SEWER, IT SHOULDN'T TAKE TOO MUCH TROUBLE. WE JUST LAY THE PIPES INTO WHERE THE CITY SEWER LINE IS, AND PAY A CONNECTION CHARGE. THIS SHOULD BE EXPLORED. IT SHOULDN'T COST MORE THAN ABOUT $1000.00. FR. CHARLES SHOULD FIND OUT THE COST ESTIMATES BEFORE PROCEEDING WITH THE WORK.

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PHONE CONVERSATION WITH O'CONNOR

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THEN OUR LEGAL METHOD FOR TAKING TITLE TO THE PROPERTY IN ALAMOS IS NOT TO GO INTO THE BANK TRUST. THE REASON: WE HAVE A PERMIT SAYING THAT WE ARE GOING TO RESIDE AT THIS RESIDENCE IN MEXICO. THE GOVERNMENT WOULD BE SUSPICIOUS IF WE TRIED TO GET ANOTHER RESIDENCE PERMIT FROM THE FOREIGN MINISTRY. OUR ONLY OTHER CHOICE IS A MEXICAN CORPORATION.

5) ANOTHER POSSIBILITY IS TO OBTAIN IMMIGRANT STATUS. SO MAYBE OUR FUMBLING AND DELAY HAS SAVED US FROM GOING INTO THE BANK TRUST!.

6) JOE AND COLLEEN O'CONNOR MAY VISIT ALAMOS IN ABOUT TWO WEEKS OR SO.

7) REGARDING THE CONNECTION WITH THE CITY SEWER, IT SHOULDN'T TAKE TOO MUCH TROUBLE. WE JUST LAY THE PIPES INTO WHERE THE CITY SEWER LINE IS, AND PAY A CONNECTION CHARGE. THIS SHOULD BE EXPLORED. IT SHOULDN'T COST MORE THAN ABOUT $1000.00. FR. CHARLES SHOULD FIND OUT THE COST ESTIMATES BEFORE PROCEEDING WITH THE WORK.

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1) THE ATTORNEY IN PORTUGAL CAN'T COME TO THE STATES BEFORE JULY OR AUGUST. HE THINKS HE WILL BE SUCCESSFUL AND THE GOVERNMENT WILL GIVE PERMISSION TO RELEASE THE MONEY. HE WILL SEND BILLING TO JOE. THERE ARE STILL SOME COURT COSTS, SOME NOTARY FEES, ETC. WHICH NEED TO BE PAID. THE COURT IN LISBON NOTIFIED US BY POST CARD, ALTHOUGH THE FIGUEREDOS ARE REQUIRED TO PAY. THE ONLY REASON WE SHOULD INVITE THE ATTORNEY IS AS A GESTURE OF APPRECIATION, NOT FOR INFORMATION. WE KNOW WHAT HAPPENED. THE OTHER SIDE USED EVERY LEGAL MEANS POSSIBLE TO STALL PAYMENT -- THEY WENT THROUGH THREE APPEALS.

2) IMPORTANT FOR FR. CHARLES -- EMPHASIZE TO BE CAREFUL ABOUT THE PUBLIC BEING INVITIED INTO THE MONASTERY. THERE IS A RISK HERE. WE NEED A LITTLE BIT OF FEAR HERE, BECAUSE LEGALLY, THE GOVERNMENT CAN THROW US OUT. CONFINE THE VISITS BY OUTSIDERS TO THE REFECTORY. VISITORS SHOULD BE BY INVITATION ONLY. WHAT IS OUR PRESENT PROCEDURE HERE?

3) WE NEED A SMALL CONCEPTUAL DRAWING FOR THE PARK AND MONUMENT TO THE MOTHER. THIS SHOULD BE SKETCHED OUT TO SCALE. IT SHOULD SHOW A NICE GRASS AREA, ETC.

4) IF WE ARE TO PURCHASE ANOTHER HOUSE IN GUADALAJARA

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MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

April 19, 1980

Kevin Manion
120 South Keystone
Burbank, California

Dear Kevin,

Thank you for your letter of April 14, 1980 which arrived today. In your letter you mention various points, pursuant from a phone call to Mr. Joseph O'Connor. The Points are as follows, and you ask me to give my comments on each point:

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2) Regarding the court case which is now on appeal: the lawyer called me the day after your phone call, and asked if I had received any news from Los Angeles. I replied that Los Angeles (the Directors) want to know more in detail about what he is doing, and that he should get into contact with Joseph O'Connor. I did not say anything about the money we owe him. Apparently he is probably expecting to be paid, so just now, upon receipt of your kind letter (wherein is says: "Make sure that the Attorney receives his money,") I've written him out a check for less than half what he is asking for. The check Tony sent us for this lawyer was destroyed in the mail.

It would be good to settle out of court. Personally, I could go to the mayor as I have in other occasions. The only difficulty I have is the lack of legal knowledge necessary so as not to compromise our position. If I say the wrong thing I may get us into deeper water.

I agree that we should settle before title passes to M.A.P. from Fincas del Yaqui, S.A.

As far as "success " in court is concerned, you may recall yourself how optimistic the lawyers seemed in our visit with them.

3) Concerning the City's abandoning any claim to the property out front, I could ask them about it. Of course they will be surprised to know they have any claim to the property, or may "accuse" the former government (1976-1979) of having had a claim to it, but not the present government in power. The present mayor said to my face that the city does not own it.

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In the Most Blessed Sacrament
and the Immaculate Heart of Mary,

Fr. Charles Carpenter, MAP

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cc. to O'Connor and T. Aguirre

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- Letter of acknowlegement I sent to Jerry Brady bounced back today - The L.A. Post Office says "Not deliverable as addressed, unable to forward". The address I put was: 920 North Madison Ave., Los Angeles, CA. 90029, just as you gave me over the phone.

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APR 19 1980

Rev. Fr. Aloysius Ellacuria, CMF
c/o Kevin Manion
120 South Keystone
Burbank, California 91506 (U.S.A.)

CORREO AEREO

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PHONE CONVERSATION WITH FR. CHARLES
APRIL 20, 1980

WHAT A JOY THAT YOU NOW HAVE FOURTEEN IN YOUR MONASTERY!

GOD SHOWS HIS GREAT LOVE FOR US. EVERY TIME I CONSIDER THE CASE IN FATIMA, AND IN SPITE OF ALL ODDS, WE HAVE BEEN VICTORIOUS.
YOUR CONGREGATION NOW IS MORE BLESSED THAN OTHERS. EVERY TIME YOU HAVE A VOCATION RALLY, YOU ARE GIVEN NEW JEWELS.

THOMAS FUTTERER FAMILY IS OVERJOYED AT THE LETTER THAT TOM WROTE TO THEM. HIS FAMILY MIGHT BE ONE OF THE MOST CHRISTIAN FAMILIES. THEY ARE SO SELIGHTED. THE MOTHER WAS CRYING WHEN SHE FOUND THE WONDERFUL NEWS FROM TOM.

BY THE WAY, THE RABIDEAU'S WERE OVERWHELMED WITH JOY, AND THIS IS THE GRCE OF GOD FOR THE MAP. GOD IS EVEN GOING OUT OF HIS WAY TO HELP YOU.

IT IS GOOD THAT YOU GET IN TOUCH WITH PAUL KING, IN SAN DIEGO, BECAUSE HE CAN HELP YOU WITH VOCATIONS. INVITE HIM TO GO AND SEE YOU IN ALAMOS. I CONVERTED HIM.

YOU ARE BUBBLIING WITH JOY AND HAPPINESS!

JERRY BRADY LETTER CAME BACK.

THE SUPERABUNDANT GRACE FROM THE ALMIGHTLY GOD.

IF THE BISHOP, HIMSELF ASKS FOR THE FOUNDATION, THE CARDINAL CANNOT REFUSE HIM.

THIS SHOULD BE REPORTED TO THE AUTHORITY, THIS BY THE ORDER OF FR. FOUNDER. PLEASE REPORT TO THE AUTHORITES THIS MAN, NOT TO ALLOW HIM ANY MORE TO USE THE FAUCET, AND TO HAVE HIM PAY FOR IT. SERIOUSLLYYY REPORTED, AND TO ANOUNCE IT THAT WAY, IT SHOULD BE WRITTEN IN THE PAPER. FROM THE PULPIT IT COULD BE ANNOUNCED.

THIRD SUNDAY OF EASTER

APRIL 20, 1980

MISSIONARIES OF PERPETUAL ADORATION

MONASTERIO DE FATIMA

ALAMOS, SONORA

MY DEAR BROTHERS IN THE MOST BLESSED SACRAMENT AND IN THE IMMACULATE HEART OF OUR BLESSED MOTHER,

HOW HAPPY I AM THAT CHRIST CRUCIFIED IS PRESIDING IN EVERY ROOM IN YOUR MONASTERY! THEREFORE YOU MUST ACT AS FOLLOWS:

THE FIRST THING YOU MUST DO UPON ENTERING EVERY ROOM THAT IS PRESIDED BY THE CRUCIFIX IS ADDRESS CHRIST WITH THE DEEPEST REVERENCE AND DEVOTION LOOKING AT HIM MOST LOVINGLY, GREETING HIM, "WE ADORE THEE, O CHRIST, AND WE BLESS THEE, BECAUSE BY THY HOLY CROSS THOU HAST REDEEMED THE WORLD!"

SECOND, YOU MUST BE AWARE OF THE PRESENCE OF CHRIST ALL THROUGHOUT YOUR STAYING IN THAT ROOM.

THIRD, AS YOU LOOK AT THE CRUCIFIX, YOU SEE HIS HOLY BODY BLED WHITE. THIS MEANS YOU MUST GIVE YOURSELF THOROUGHLY TO HIS LOVE AND SERVICE.

THIRD SUNDAY OF EASTER

APRIL 20, 1980

FOURTH, YOU MUST DO YOUR BEST TO RECALL AND LIVE THE SEVEN LAST WORDS OF OUR LORD ON THE CROSS:

1) THE WORDS OF PARDON FOR HIS WORST ENEMIES. YOU MY DEAR BROTHERS MUST PARDON WITH THE HEART OF CHRIST ANYONE WHO HAS EVER OFFENDED YOU.

2) A PERFECT PARDON TO A THIEF TRANSFORMING HIM IN AN INSTANT FROM A BIG SINNER INTO A GREAT SAINT. DO BELIEVE ALWAYS, MY DEAR BROTHERS, IN THE FULL PARDON OF CHRIST. HE LOOKS AT YOU AND LOVES YOU ACCORDING TO YOUR DISPOSITIONS IN THE PRESENT MOMENT.

3) CHRIST GIVES YOU HIS OWN MOTHER TO BE YOUR VERY OWN MOTHER AND GIVES YOU TO HER TO BE HER OWN SON IN THE PERSON OF ST. JOHN THE EVANGELIST, YOUR SAINT AND YOUR HERO, WHO FROM THEN ON TOOK THE BLESSED MOTHER UNTO HIS VERY OWN AND WAS EVER MORE ACCOMPANYING THE BLESSED MOTHER, HELPING THE BLESSED MOTHER, SUSTAINING THE BLESSED MOTHER UP TO THE END. LIKEWISE YOU, DEAR BROTHERS, MUST TAKE THE BLESSED MOTHER IN THE PRESENCE OF CHRIST CRUCIFIED UNTO YOUR HEART AND SURRENDER YOURSELVES UNTO THE INMOST OF HER IMMACULATE HEART TO REMAIN THEREIN FOREVERMORE.

4) MY DEAR BROTHERS, CHRIST THIRSTS. HE BLED WHITE FOR THE SALVATION OF SOULS. YOU MUST BE MOST GENEROUS, EVEN

THIRD SUNDAY OF EASTER

APRIL 20, 1980

UNTO BLEEDING WHITE YOURSELVES FOR THE SALVATION OF IMMORTAL SOULS. SAVE SOULS FOR CHRIST EVERY INSTANT TO SATIATE HIS UNQUENCHABLE THIRST! DO REPEAT MANY TIMES, "JESUS, MARY, I LOVE YOU, SAVE SOULS!"

5) JESUS IN THE HORRENDOUS CLIMAX OF HIS BODILY PAIN AND HIS SPIRITUAL ABANDONMENT BY HIS ETERNAL FATHER EXCLAIMED, "MY GOD, MY GOD, WHY HAST THOU ABANDONED ME?" MY DEAR BROTHERS BE STOUT HEARTED! WHEN SICKNESSES OF BODY, SLANDERS AND CALUMNIES, AND APPARENT DERELICTION FROM GOD BESET YOU ON ALL SIDES, THEN MORE THAN EVER, EMBRACE CHRIST CRUCIFIED FOR LOVE OF YOU. LET HIM BE YOUR SUPREME CONSOLATION AND OFFER IT ALL FOR SOULS AND FOR THE SPREADING OF THE M.A.P. OVER THE ENTIRE MAP OF THE WORLD IN ITS VIGOROUS WORK AND SUBSISTANCE UNTIL THE END OF TIME.

6) DO PLEAD, MY DEAR BROTHERS, THAT BY THE END OF YOUR LIVES AS YOU ARE APPROACHING TO MEET CHRIST YOUR MERCIFUL REDEEMER AS YOUR JUDGE, THAT YOU APPROACH HIM WITH A TRANQUIL CONSCIENCE, THAT YOU HAVE FULFILLED THE PLANS OF GOD FOR YOUR SOUL, ALL OF THEM, THROUGH CHRIST YOUR HOLY REDEEMER AND THE BLESSED MOTHER, YOUR CO-REDEMPTRIX, AND WITH THE HELP OF ST. JOHN THE EVANGELIST, YOUR EXEMPLAR. THEN AT YOUR DEATH YOU MAY SAY "IT IS CONSUMMATED!"

THIRD SUNDAY OF EASTER

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7) MY DEAR BROTHERS AS YOU LEAVE THE ROOM PRESIDED BY CHRIST CRUCIFIED SAY ALWAYS WITH HIM, THROUGH HIM, AND IN HIM, TO HIS FATHER AND YOUR FATHER, "FATHER, INTO THY HANDS I COMMEND MY SPIRIT." AND GO TO YOUR DUTIES SAYING WHOLEHEARTEDLY, "I LIVE, NOW NOT I, BUT CHRIST LIVETH IN ME!"

THIS IS YOUR CALL, MY DEAR BROTHERS, TO LIVE THE LAST SEVEN WORDS OF OUR LORD ON THE CROSS. THIS WILL BE YOUR CHARISMA, THIS YOUR SANCTIFICATION, THIS YOUR ETERNAL SALVATION.

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THIRD SUNDAY OF EASTER

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Laudes et Gratiae sint omni momento Sanctissimo et Divinissimo Sacramento

THIRD SUNDAY OF EASTER

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MISSIONARIES OF PERPETUAL ADORATION

MONASTERIO DE FATIMA

ALAMOS, SONORA

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Tercer Domingo de Pascua
20 de abril de 1980

Misioneros de Adoración Perpetua
Monasterio de Fatima
Alamos, Sonora

Mis queridos Hermanos en el Santísimo Sacramento y en el Inmaculado Corazón de nuestra Madre:

¡Qué feliz estoy de que Cristo Crucificado preside en cada cuarto de vuestro monasterio! Por tanto, debéis actuar de la siguiente manera:

Lo primero que debes hacer al entrar en cada cuarto donde preside el crucifijo es dirigirse a Cristo con la máxima reverencia y devoción mirándolo amorosísimamente, saludándolo: "¡Te adoramos, o Cristo, y te bendecimos, porque por tu santa cruz redimiste al mundo!"

Segundo, debes estar consciente de la presencia de Cristo durante ~~tu visita~~ toda tu visita a ~~aquel~~ ese cuarto.

Tercero, mientras mires al crucifijo, ves su cuerpo que es blanco por haber perdido ~~la~~ su sangre. Esto quiere decir que debes entregarte totalmente a su amor y servicio.

Cuarto, debes hacer lo posible para recordar y vivir las últimas siete palabras de nuestro Señor en la Cruz:

1) Las palabras de perdón para sus peores enemigos. Vosotros, mis queridos Hermanos debéis perdonar ~~de~~ con el corazón de Jesús a cualquier que le haya ofendido.

2) Un perdón perfecto a un ladrón, transformándolo en un instante de un gran pecador en un gran santo. Habéis de creer siempre, mis queridos Hermanos, en ~~la~~ el total perdón de Cristo. El te mira y te ama segun tus disposiciones del momento presente.

3) Cristo te da su propia Madre para ser tu propia Madre, y ~~te da a~~ a ella ~~pa se te~~ da para ser su propio hijo, en la persona de S. Juan Evangelista, tu santo y tu heroe, que de aquella hora recibió a la Sma. Virgen en su propia casa y de ahí en adelante acompañaba a la Sma. Virgen, ayudándola a la Sma. Virgen, ~~ma~~ sosteniéndo a la Sma. Virgen hasta el final. Asimismo, vosotros, queridos ~~H~~ Hermanos, debéis recibir a la Sma. Virgen en la presencia de Cristo Crucificado en vuestro corazón y entregaros hasta lo más interior de su inmaculado corazón y permanecer ahí para siempre.

4) Mis queridos Hermanos, Cristo tiene sed. Sangró hasta la blancura por la salvación de las almas. Debéis ser generosísimos, aun ~~hasta~~ sangrando hasta la blancura por la salvación de las almas inmortales. ¡Salvad almas por Cristo en cada instante para saciar su sed inapagable! ¡Repitid varias veces "¡Jesús y María, os amo, salvad almas!"

5) Jesús, en el horroroso ápice de su dolor corporal y de su abandono espiritual por su eterno Padre, exclamó: "Dios mío, Dios mío, ¿por qué me has abandonado?" Mis queridos Hermanos, ¡que seáis de corazón firme! cuando las enfermedades del cuerpo, difamaciones y calumnias, y el aparente abandono de Dios, os asedien de todos los lados, entonces, más que nunca, ~~abrazad~~ abrazaos a Cristo Crucificado por amor de vosotros. Que El sea vuestro supremo consuelo y ofrecedlo todo por las almas y para extender el MAP por todo el mapa del ~~m~~ mundo en su vigoroso trabajo y subsistencia hasta el final de los tiempos.

6) Suplicad, mis queridos Hermanos, que por el final de vuestras vidas cuando os acerqueis para encontraros con Cristo vuestro misericordioso Redentor como vuestro Juez, que ~~se acc~~ os acerquéis a El con una conciencia tranquila de que habéis cumplido los planes de Dios por vuestra alma, todos ellos, por Cristo vuestro Smo. Redentor y la Sma. Virgen, vuestra Co-redentora, y con la ayuda de S. Juan Evangelista, vuestro Ejemplar. Luego, en la hora de vuestra muerte, podéis decir "¡Todo está cumplido!" (consumado)

7) Mis queridos Hermanos, mientras salís del cuarto presidido por Cristo Crucificado, decid siempre con El, por El, y en El, a su Padre y vuestro Padre "Padre, en tus manos encomiendo mi espíritu." ~~E id a vuestro y ve a tu y sa~~ E id a vuestros deberes diciendo de todo corazón: "¡Vivo yo, pero no yo, sino es Cristo quien vive en mí!"

Esto es vuestro llamado, mis queridos Hermanos, a vivir las siete últimas palabras de Nuestro Señor en la Cruz. Este será vuestro carisma, ésta vuestra santificación, ésta vuestra eterna salvación.

vuestro en Jesús Crucificado,

Fr. Aloysius Ellacuria, CMF

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

April 21, 1980

M.A.P. Board Directors
Mr. Joseph O'Connor, President
Mr. Tony Arpaia, Treasurer
Mr. Kevin Manion, Secretary

Dear Directors:

The Secretary at the Municipal Palace called this morning and gave me the following information:

1) The surface area of land that we own, (excluding area occupied by construction), is 33,845 square meters.

2) The surface area occupied by construction is 2,343 square meters.

3) The value, in Mexican pesos, of the land (excluding the area occupied by construction), is 210,606 Pesos.

4) The value, in Mexican pesos, of the land with construction on it, is: 850,410 Pesos.

5) The total cadastral value of all the land taken together is: 1,061,016 Pesos.

She said this is all the information there is on our file in their offices. The cost of the taxes is figured out in the State Capital of Hermosillo, Sonora. She said that is "above their heads" here in Alamos as they have nothing to do with determining the actual taxes.

Very gratefully in the Lord and the Most Blessed Mother,

Fr. Charles Carpenter, MAP

Fr. Charles Carpenter, M.A.P.

MISSIONARIES OF PERPETUAL ADORATION
POST OFFICE BOX 4183
LOS ANGELES, CA 90051

APRIL 21, 1980

MISSIONARIES OF PERPETUAL ADORATION
10123 RIVERSIDE DRIVE
TOLUCA LAKE, CALIFORNIA

DEAR TONY:

THE FOLLOWING CHECKS WERE RECEIVED FROM FR. ALOYSIUS AND SHOULD BE DEPOSITED:

DATE	CK#	ABA#	NAME & ADDRESS	AMT
04/19	2476	16-66	ADOLPHUS F. RABIDEAU MARIAN E. RABIDEAU 5437 DILLER AVENUE CULVER CITY, CA 90230	$ 25.00
04/19	0855	16-66	FRANCIS X. LEVY MARY E. LEVY (987-7872) 7124 HELLMAN ALTA LOMA, CA 91701	$ 25.00
04/16	672	16-339	PATRICE DI ROCCO 3743 CROWNRIDGE DR. (788-3604) SHERMAN OAKS, CA 91403	$200.00
04/10	694	16-3231	CHARLES NICK VELLA 2430 OCEAN VIEW, APT. 605 LOS ANGELES, CA 90057	$ 50.00
04/06	353	16-351	ERNESTINA C. NAVARRO ELENA G. NAVARRO 254 SO. GRAMERCY PLACE LOS ANGELES, CA 90004	$ 50.00
04/05	0229	16-66	ROSE B. HANSEN 4711 NATICK AVE. (986-7642) SHERMAN OAKS, CA 91403	$ 50.00
03/31	0223	16-66	ROSE B. HANSEN	$ 40.00

TOTAL OF 7 CHECKS IN AMOUNT OF: $440.00

Kevin J. Manion

KEVIN J. MANION
SECRETARY

ADOLPHUS F. RABIDEAU
MARIAN E. RABIDEAU
5437 DILLER AVENUE
CULVER CITY, CA. 90230

2476

DATE April 19, 1980 16-66/1220

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $ 25.00

Twenty-five + no/100 DOLLARS

BANK OF AMERICA NT&SA
SEPULVEDA-JEFFERSON BRANCH
5541 SEPULVEDA BLVD., CULVER CITY, CA 90230

Marian E. Rabideau

⑆122000661⑆ 2476⑈05025⑈03849⑈

FRANCIS X. LEVY
MARY E. LEVY
7124 HELLMAN PH 987-7872
ALTA LOMA, CA 91701

0855

DATE April 19, 1980 16-66/1220

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $ 25.00

Twenty-five and no/100 DOLLARS

BANK OF AMERICA NT&SA
ALTA LOMA OFFICE
8700 BASELINE, ALTA LOMA, CA 91701

Francis X. Levy

⑆122000661⑆0855⑈11738⑈01395⑈

PATRICE DiROCCO
3743 CROWNRIDGE DR. 788-3604
SHERMAN OAKS, CALIF. 91403

672

4-16 19 80 16-339/1220

Pay to the Order of Missionaries of Perpetual Adoration $ 200

two hundred Dollars

SAN FERNANDO VALLEY OFFICE
The Sumitomo Bank of California
15250 VENTURA BOULEVARD
SHERMAN OAKS, CALIFORNIA 91403

memo For Colloquies

Patrice DiRocco

⑆122003396⑆ 8080 26194 2⑈76

CHARLES NICK VELLA
2430 OCEAN VIEW, APT. 605
LOS ANGELES, CA 90057

16-3231/1222

4-10 1980 694

PAY TO THE ORDER OF Father Charles Carpenter $ 50.00

Fifty 0/100 DOLLARS

INTERNATIONAL BANK OF CALIFORNIA
2323 BEVERLY BLVD.
LOS ANGELES, CA 90057

FOR donation

Charles Nick Vella

⑆122232316⑆0694⑈01 00975 3⑈

ERNESTO NAVARRO CALDERON
ERNESTINA C. NAVARRO
ELENA G. NAVARRO
254 SO. GRAMERCY PL.
LOS ANGELES, CA. 90004

353

16-351/1220

4-6 1980

PAY TO THE ORDER OF Misioneros de Adoración Perpetua $ 50.00

Fifty no/100 DOLLARS

HEADQUARTERS CORPORATE OFFICE
LLOYDS BANK CALIFORNIA
600 SO. FLOWER ST., LOS ANGELES, CALIFORNIA 90017

MEMO

E. C. de Navarro

⑆122003516⑆0495⑈11099⑈ 353⑈

ROSE B. HANSEN
DL-V0626940
4711 NATICK AVE. 986-7642
SHERMAN OAKS, CA 91403

0229

4/5 1980

16-66/1220

Pay to the order of Missioneries of Perpetual Adoration 5000

Fifty no/xx Dollars

BANK OF AMERICA
SHERMAN OAKS BRANCH
14401 VENTURA BLVD., SHERMAN OAKS, CA 91403

Memo

Rose B. Hansen

⑆122000661⑆0229⑈01188⑈03989⑈

ROSE B. HANSEN
DL-V0626940
4711 NATICK AVE. 986-7642
SHERMAN OAKS, CA 91403

0223

3/31 1980

16-66/1220

Pay to the order of [illegible] $ 50.00

Fifty Dollars

BANK OF AMERICA
14401 VENTURA BLVD., SHERMAN OAKS, CA 91403

Memo

Rose B. Hansen

⑆122000661⑆0223⑈01188⑈03989⑈

MISSIONARIES OF PERPETUAL ADORATION

POST OFFICE BOX 4183
LOS ANGELES, CA 90051

APRIL 21, 1980

MISSIONARIES OF PERPETUAL ADORATION
MONASTERIO DE FATIMA
ALAMOS, SONORA, MEXICO

DEAR FR. CHARLES,

THE FOLLOWING CASH DONATIONS WERE RECEIVED FROM FR. ALOYSIUS AND SHOULD BE ACKNOWLEDGED:

DATE	NAME AND ADDRESS	AMT
04/20	FIDEL JIMENEZ 14424 CORAK BALDWIN PARK, CA 91706	$ 20.00
04/20	DANIEL RIVAS 3346 LINDA VISTA TERR. LOS ANGELES, CA 90036	$ 25.00
04/20	IDA MOYNIHAN	$ 10.00
03/31	FIDEL JIMENEZ	$ 20.00
03/31	FRANCIS & MARY LEVY 7124 HELLMAN AVE. RANCHO CUCAMONGA, CA 91701	$ 20.00
03/31	PETRA MATUS 1624 S. UNION AVE LOS ANGELES, CA 90015 748-6997	$ 10.00
03/31	DANIEL RIVAS	$ 25.00
03/31	2 MASSES FOR INTENTION OF DONOR	$10.00
03/31	JERRY BRADY 920 N. MADISON AVE. LOS ANGELES, CA 90029 663-2712	$500.00
03/31	MISCELLANEOUS	$162.00

TOTAL OF 10 CASH ENTRIES IN AMOUNT OF: $802.00

Kevin J. Manion

KEVIN J. MANION
SECRETARY

MISSIONARIES OF PERPETUAL ADORATION

POST OFFICE BOX 4183
LOS ANGELES, CA 90051

APRIL 21, 1980

MISSIONARIES OF PERPETUAL ADORATION
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TOTAL OF 10 CASH ENTRIES IN AMOUNT OF:		$802.00

Kevin J Manion

KEVIN J. MANION
SECRETARY

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

April 21, 1980

M.A.P. Board Directors
Mr. Joseph O'Connor, President
Mr. Tony Arpaia, Treasurer
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Fr. Charles Carpenter, M.A.P.

TWO DOCUMENTS OF THE SACRED CONGREGATION FOR CATHOLIC EDUCATION

Spiritual Formation in Seminaries

To All Local Ordinaries

The document entitled "Ratio fundamentalis institutionis sacerdotalis" and, following this, the various national "Rationes" produced by Bishops' Conferences have given to *spiritual formation* its deserved place, namely, the most important of all.

However, there are many signs today which indicate that it might be opportune and useful to reflect further and deeper on this matter. We presume that people today are ready to accept such further reflection and, with the help of God's grace, we expect rich fruit from it.

After pointing out encouraging signs in this field, the present circular letter aims not at producing a complete and systematic study, but at calling the attention of seminary authorities to certain, selected areas where immediate effort seems to be needed. At the conclusion, a suggestion will be proposed that could be quite important for the future of the priesthood in the Catholic Church.

I. Introduction

Providential signs

The sign which we would like to point out first, since it has made the greatest impression on us in this Sacred Congregation, is the truly exceptional quality of the "Plans of Action for Vocations", which we ventured to ask the bishops to prepare and which are arriving here at a rate that we had never dared to expect. The climate of courageous faith shown by the spiritual aspects of these "Plans" indicates that the time might have arrived for some initiatives in the spiritual field that will faith? We do, so long as we are able to find in our priests real "teachers of prayer" with a firm knowledge of tradition, priests who experience God in a deep and fervent way, who are capable of being wise and prudent "directors of souls" following the paths of the great masters, and who are also responsive to the needs of the time. This is quite a different matter from judging various prayer movements, often confused in their origins. Rather it means helping priests to be able to reply effectively to the call God gives to His chosen ones, so that they can become "teachers of prayer".

Spiritual resurgence in the Church

Furthermore, the *general context of the life of the Church* must be taken into consideration here. Can one avoid the feeling that the Church has just lived through an impressive series of events, the spiritual richness of which has disconcerted the usual opinion makers and left them confounded, as if they were faced with evidence of the intervention of something that goes beyond human factors? Who was not struck and even dumbfounded by the surprising dignity of the funeral of Pope Paul VI? The whole world was able to witness this through our advanced means of social communication. Who did not suspect that there was at least something other than a prominent "news story" in the astonishingly rapid and unanimous conclaves which followed and in the eventual arrival of the Pope "from afar", whose simplicity and radiant faith immediately captured the hearts of the faithful? One can suppose that the presence of such prepared to meet their expectations. The future of the Church at the present moment depends most of all on the spiritual formation of future priests.

In the soul of a young person today spiritual hunger naturally and generally takes the form of an anxious search for a *reason for living*, which the world about him does not provide. It leaves him to face life while being deprived of what would give sense of purpose to life. We ourselves know, through faith, that this reason for living is none other than Christ. The young man who aspires to the priesthood usually has already begun to understand this. He also knows that other young people already have some intuition about Christ and that, more or less distinctly, they have already begun to call on His name. He would like to make Him known to them in fullness of truth. He expects the seminary to make him capable of rendering this service to them.

Christ the ideal of the seminarian

No other group than the young is more aware of the spiritual vacuum that needs to be filled. However, because of this there is no other group in which solutions born of despair are more to be feared: the attraction of false ideologies, the mindless promise of destructive experiences such as drug-taking, the rejection of all constraint whether moral, familial, or social, and, in extreme cases, the renunciation of life itself. One who brings to this generation the Person of Jesus Christ, Who is the only true response, will himself have to be solidly prepared for his task and *to have found* [...] soul, he already has done so.

Jesus Christ: life in a seminary must be designed solely to allow this initial grace to come to full maturity, according to the measure in which it is given to each. The heart of the future priest will have to free itself from everything which, by nature or habit, could constitute an obstacle to the development in him of the love of Christ. All the resources of his being must be employed so that they become instruments to the accomplishment of this one end. It must be Christ Who is known, sought, loved evermore fully through study, through personal sacrifice, victory over self and in the slow conquest of the virtues of justice, temperance, fortitude, and prudence. It must be Christ Who is contemplated with enough fervent and patient persistence so that, little by little, according to the admirable idea of Saint Paul (cf. 2 Cor 3:18) the very face of Christ is imprinted on that of believers. It must be Christ Who is ceaselessly offered to the Father for the salvation of the world in the mystery of which the future priest will be fully the minister. It is Christ Whom a future priest cannot fail to proclaim and Whose kingdom, by the power of the Holy Spirit and to the glory of the Father, must be the permanent concern and the only reason for a seminarian's existence.

II. Guidelines

Four directives

We believe it is our duty to point out *four of the most urgent guidelines* which the work of spiritual formation for future priests ought to follow:

not be undertaken in vain. If these "Plans" put forward by the dioceses were concerned only or mainly with clever vocational techniques, they would not justify this present circular letter. However, the position that prayer occupies in them—always in the forefront of every initiative and the animating force behind it—brings evidence of the presence of a grace. We are living in one of the "favourable times" when generous commitments can be demanded.

Resurgence of vocations

Moreover, projects and hopes are not the only things involved. The widespread increase in the *number of vocations* throughout the world confirms the presence of a providential activity which is bearing fruit. Or course, many dioceses and even entire countries—although these are in the minority—are still behind in this trend and are a source of worry. But, it is remarkable that in those places where the upward trend is the strongest, and especially where it is most unexpectedly vigorous, one often comes across the following interpretation of the facts by the bishops: it is, first of all, to the spiritual renewal of seminaries that the increase must be attributed. This renewal has been sought and produced in different forms, but there are certain common points to which we must return if we are to gather any profit from these experiences and find our way forward.

The urge to pray

Another consideration cannot be ignored. Everyone today agrees that recognition must be given to a real *"urge to pray"* more or less everywhere in the Church and even outside of her. The number of "centres" is almost beyond counting where people come to learn about prayer, where they gather to pray and where they hope to find a "teacher of prayer". People sometimes go to great lengths in order to find such a person and run the almost certain risk of losing their way and being disappointed. A new method needs only to be suggested somewhere and immediately students are found who arrive ready to try it out. But, whatever may be the spiritual qualities involved, whatever may be the setbacks and errors, it is undeniable that there exists a general and profound inclination to pray. In many ways this invitation to prayer is receiving a worthy answer. But, do we realise sufficiently the extent of this quest or the extraordinary opportunity that is being offered to the Church for the progress of the

... suppose that the presence of such a leader—emerging from the storms of the post-conciliar period—is an exceptional opportunity for encouraging priests to arm themselves with that same faith, a faith that springs from sources of prayer.

The young generation

We must note here the extent to which the younger generation have in their own way responded to the situation which we have been describing. Young people are waiting for Christ. They are awaiting someone to point Him out to them and to make them love Him. They are ready to welcome priests who are able to do this. Many of them would give themselves enthusiastically for this very mission. Therefore, our seminaries must be

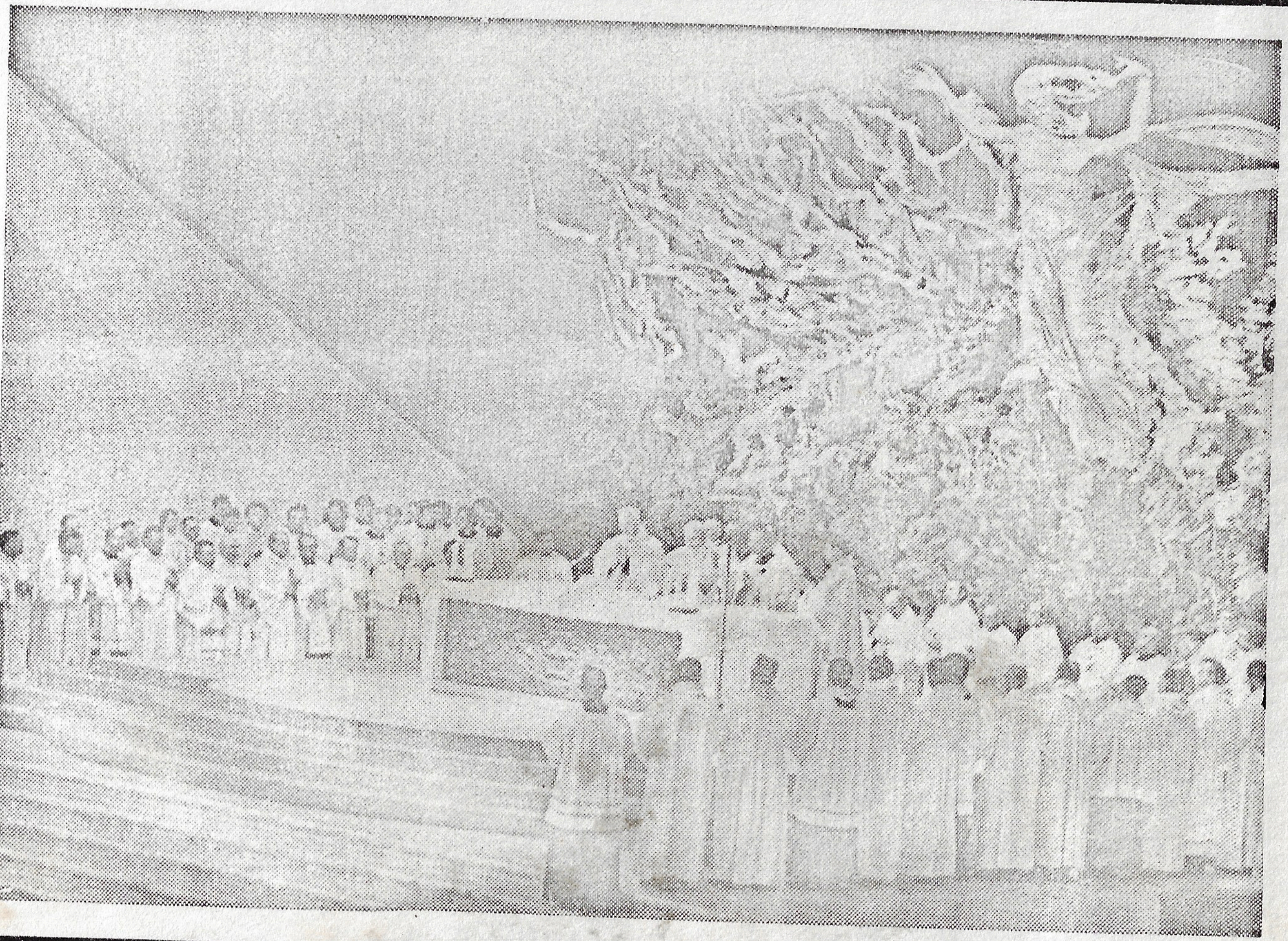
prepared for his task and *to have found in Christ not only light but strength,* the true reason for living, the authentic model for humanity to follow, the Saviour to Whom we must submit and with Whom we must "cooperate" to use a well known phrase of Saint Theresa of Avila.

It is from this starting point that the essential task of a seminary must begin, the task that belongs to all who are responsible for forming future priests.

It is towards Christ in fact that grace has attracted the gaze of the young men who aspire to His priesthood. They have already given Him their hearts in an outburst of generosity which is still ignorant of the demands of formation, but which already instinctively consents to all the sacrifices involved. The future priest knows that he will have to give everything and, in the depths of his

which the work of spiritual formation for future priests ought to follow:

1. Priests need to be formed in such a way that the *Word of God* is welcomed by them and loved in depth. This Word is none other than Christ Himself. For this end we must begin with the cultivation of *a sense of genuine interior silence.* To acquire such a sense is difficult. As Saint Ignatius of Loyola says, "To find Christ" is not possible without long and well-directed, patient effort. It is the way of prayer which is esteemed, loved, desired here despite all the distractions and all the obstacles. The future priest, through his own real experience, must be able to be a "teacher of prayer" for all those who will come to him or whom he will seek out, and



SPIRITUAL FORMATION IN SEMINARIES

for all whom so many false prophets today easily lead astray.

2. Priests need to be formed today who recognize in the *Paschal Mystery*, of which they will be the ministers, the supreme expression of God's Word. To this end they must be taught the way *to communion in the mystery of Christ Who died and rose from the dead.* It is there that Christ is truly the "Saviour". If the image we have of Christ is not that of the "Crucified One", we have an image of someone else. Saint Paul recalled this with singular vigour (cf. 1 Cor 1:23; 2:2). Now it is the priest who in the Eucharistic Mystery makes present the sacrifice of Christ and gathers the Christian People around him to participate in it. One can say, without hesitation or exaggeration, therefore, that the life of a seminary can be judged by the understanding it is able to impart to future priests about this Mystery and about the inalienable responsibility which priests have to make the faithful communicate worthily in it.

3. Priests need to be formed who are fearless in accepting the fact that real communion with Christ entails self-denial, and, in particular, in understanding that following Christ entails genuine obedience. Thus the seminary will have to impart *a sense of penance*. This means, of course, the Sacrament of Penance, but also and above all, it means teaching seminarians that penance which is indispensable for anyone who wants to live in Christ, not participating falsely in His Mystery, not refusing a share in His passion, but carrying one's cross in His footsteps, acquiring those virtues which support a Christian soul and enable it to prevail, that is to say, "stand firm" against the enemy in the combat, which Saint Paul compares to the contests in a stadium. (1 Cor 9:24) A seminary which allows a future priest to leave unaware, of the struggles which await him and of self-denial, without which his fidelity is impossible, just as for the ordinary faithful, would have gravely failed in its mission.

4. Finally, a seminary ought to be a school of filial love towards her who is the "*Mother of Jesus*" and whom Christ on the cross gave us as our mother. This must not be merely a pietistic and

profound attitude of soul which seeks everything from God and is entirely turned towards Him. It is not linked essentially to any bodily position and even less does it concern a sensible manifestation of the Holy Spirit. This is what the seminarian will have to be made to discover and accept. This will be done by training him in the school of sound spiritual masters and in that of the Church herself in her official prayers.

The art of prayer

To attain interior silence proper steps must be taken. Training in this field is slow and difficult because it involves liberating a man from certain internal inclinations and from the constant distractions of the world. Without pretending to make quick and superficial judgments about some methods proposed here and there, we must beware of "short cuts" which promise too much too soon, throw us off the right track, and create false quests with an illusion of almost automatic and deceptive results. What results? A certain human warmth is taken for spiritual well-being; violence is done to the body in a way that harms the soul; beguiling music is taken for prayer, etc. The school of faith is arduous and it is this that we are speaking about here. The true instruments in this area are: contact with authentic teachers, prayer that is patiently cultivated, and, above all, a perfect and deep participation and sharing in the official prayer of the Church. We must add to this the presence of a guide, the sort of director which the future priest himself will become tomorrow. Furthermore, we must not separate this aspect of the life of faith, which is truly fundamental, from the other aspects of formation, making the rule a faith which is exercised through love.

Spiritual masters

The Church, thank God, has never lacked "spiritual teachers". Their recognized personal sanctity and the extraordinary fecundity of their activity are

Hours. The prayer of the Church is nourished by the prayer of the psalms. The Church receives from God Himself these "inspired" words. They are like the "mould" into which she pours human thoughts and feelings. It is the Holy Spirit who through the psalms suggests words and forms the heart. It was thus that Jesus prayed. His passion bears witness to this. It was thus that Mary prayed, if one accepts the evidence of her "Magnificat". There is no prayer more able gradually to create the inner silence that men seek, the silence which is true, the silence which comes from God, than the Divine Office when it is simply, intelligently, and perfectly sung, either inwardly or, better still, in community.

External silence

In all of this, *material silence* is not useless nor a matter of indifference. When inner silence exists it calls forth external silence. It demands this and it fosters it. In its turn external silence serves the purposes of interior silence. In a seminary, which is preparing future teachers of prayer, there must be external silence. The seminary Rule of Life must provide for this as a priority. However, if the students do not understand the origin of such silence and what it is meant for, it can only be received by them as meaningless and be badly accepted. On the other hand, where internal silence has been deepened, the demand for material silence is all the stronger and more vigorous. There can be no doubt that in a seminary where external silence does not exist interior silence is also absent.

General seminary climate

It is immediately obvious that such initiation into prayer requires certain conditions and if such conditions are not provided, seminaries are failing in their duty. We have already stated that formation for prayer is inseparable from *general education*. It cannot remain isolated. It must be linked to a life of neighbourly love and to a search for Christ through

aspect should be sacrificed to another. The teaching of the Council of Trent on the reality of the sacrifice must be professed in all its force as must the teaching on the "real presence". The aspect of brotherly communion, however deeply understood, cannot overshadow the fundamental aspect of the sacrifice of Christ, outside of which the Eucharistic Banquet loses its meaning. The deviations which are occurring today on these points cannot be ignored and future priests must be carefully warned about them. Pastoral work which dos not have its basis in doctrine cannot be considered beneficial.

Eucharistic adoration

Eucharistic faith has undergone an inevitable and gradual development through the centuries in the matter of worship outside of the liturgical sacrifice. This has opened up a certain space for Eucharistic prayer, offered with grateful fervour, to Christ given for us in the host and sacramentally present, beyond the confines of the Mass, especially reserved as "Viaticum" for the dying. The continuous development of the cult of Eucharistic adoration is one of the most marvelous experiences of the Church. The extraordinary sanctity which has developed from it and the number of whole communities specifically consecrated to this adoration are a guarantee of the authenticity of its inspiration. Someone like Brother Charles de Foucauld, alone in the desert with the Eucharist, yet shining out in the Church through his "Little Brothers" and "Little Sisters", is a most striking example of this in our own time. A priest who does not have this fervour, who does not acquire a taste for this adoration and is unable to communicate this to others is betraying the Eucharist itself and is blocking the way of the faithful to an incomparable treasure.

The priesthood

The doctrine of the *priesthood* is grafted onto this. The encouragement given to the theological consideration of ministries in the Church should not cast doubt on

failed in its mission.

4. Finally, a seminary ought to be a school of filial love towards her who is the "*Mother of Jesus*" and whom Christ on the cross gave us as our mother. This must not be merely a pietistic and sentimental note attached to spiritual formation in seminaries. Rather the taste for prayer to the Blessed Virgin, confidence in her intercession, and sound habits in this area are to be an integral part of the formation programme of a seminary.

Now we shall discuss each of these points more thoroughly.

1. Christ the Word of God

Interior silence

A candidate for the priesthood must become capable of listening to and understanding the Word, the "*Verbum Dei*".

It is not necessary to insist here on the manifest quest for *interior silence*, both among Christians and non-Christians alike. One could cite the groups being formed, the "centres" being created, the often frantic search for those who are deemed able to unlock a "secret" in regard to this matter, the interest shown in various formulas which more or less take their inspiration from certain areas of Asia, etc.

Let us leave aside all detailed description of these searches for silence and all attempts at judgement. Let us here simply recognize the quest and go on to draw conclusions in regard to our future priests. They must receive an experience of interior silence. They must acquire a genuine sense of it. They must become capable of communicating it to others.

First of all, it is important that priests should have a precise idea about this silence. They must know in what it consists. Surely nobody will confuse it with a simple external silence, from which, however, it is in a certain way inseparable, which we shall mention later. There are other, more serious, ambiguities in this field, and many people become exposed to them when they get involved in oriental mysticism or other similar activities. Christian mysticism has no other aim than to bring about a meeting with Christ, to foster an interior intimacy and a real dialogue with Him. Genuine interior silence, about which someone like Saint John of the Cross speaks so well, has in Christ its source and its goal. It is the fruit of living faith and of charity. It is abandonment to God and dependence upon Him and is, in itself, "distinct from one's feelings and from the extraordinary" (Saint Louis Marie Grignion de Montfort). It is a

Spiritual masters

The Church, thank God, has never lacked "spiritual teachers". Their recognized personal sanctity and the extraordinary fecundity of their activity are there to invite us and encourage us. They are the "saints" who have formed generations of saints. Everyone remembers their names, but how many future priests will come into real contact with them before leaving the seminary? How many will, through such contact, acquire a genuine spiritual climate for themselves, a taste for the things of God, and a desire for interior silence, which is not deceptive and which allows them to discern falsehood in these areas? Every seminary must have a policy about this and each seminary must give its students a habit and a taste for the great spiritual writers, the real "classics". Reading these classics does not exclude other spiritual reading, but reading these writers must be a preeminent activity and must remain indispensable.

Learning how to pray

In this context, the students *must be taught to pray*. They must accept the fact that at first this will be arduous and sometimes disappointing. There should be no fear of issuing rules, of humbly adopting a method, and of putting the method into practice. If in a given context ample prayer in common is not thought possible, then at least the times for private prayer must be firmly stipulated and the seminary must make certain that personal prayer is conscientiously carried out. Abstract preparation should be avoided. Instead, one must turn to the Gospel and constantly recall the goal: "to search for Christ", "to wait on Him alone", "not thinking a beautiful idea is necessarily a good result", "learning the limits of one's knowledge", "deepening rather then widening one's experience", etc. This then effects a development; from simply listening one passes to asking, from wordless adoration one passes to praise, etc. This is what the guide or director must continually call to the seminarian's mind so that he will not go astray and may evaluate his progress correctly.

Prayer of the Church

Nothing, however, is more important and decisive than a deeper and more complete participation in the *official prayer of the Church*. This is say, first of all, the Mass and the Liturgy of the Word which constitutes the first part of it. (We shall return to this later. But, it also means the Liturgy of the

ditions and if such conditions are not provided, seminaries are failing in their duty. We have already stated that formation for prayer is inseparable from *general education*. It cannot remain isolated. It must be linked to a life of neighbourly love and to a search for Christ through study and to service in the kingdom of God which is present and will be present in the future in the Church. However, training in prayer also demands specific and particular methods. Above all, the main task of those responsible for the running of seminaries is the formation of the students in interior silence. They must ake continual and concerted efforts in this undertaking. Each has a special part to play in this, from the Rector to the Spiritual Director, to each member of the staff. If this chain is broken, there is no real formation. If each seminary authority is not aware of his responsibility for this formation in his conscience and in fact or if he does not allow this to be the object of mutual and continuous reflection, the best methods will lose their value because the right general climate does not exist.

2. The Word of the Cross: the Redemptive Sacrifice

Sacrament and Sacrifice

The prayer of the Church reaches its "apex" in the Liturgy of the Eucharist. In the words of the Constitution on the Liturgy of the Second Vatican Council (n. 10) it is "the summit and the source". In fact, the Eucharist is nothing other than the sacrifice of the Lord which is offered and shared within the community of the baptized. The providential renewal begun by Pope Saint Pius X has born great fruit and the Second Vatican Council has given new thrust to this effort. Future priests must be able to exploit this movement in depth and at the same time maintain its proper direction. Today this requires a firm hand, a solid and sure theological sense, an absolute fidelity to the discipline of the Church, and deep and well nourished personal experience.

The Eucharist is the "Sacrament of the Redemptive Sacrifice". Theology has never ceased explaining this mystery from which the Church permanently draws life. The fullness of this mystery is such that human thought can scarcely grasp it. At times there is a risk of reducing it in order to make it fit within the categories of human reason. At other times there is risk of exploiting one aspect of it to the detriment of others, which is to say there is a risk of disturbing the structure of our faith. That is why in a seminary the doctrine about this matter must be taught with extreme care and must be constantly recalled. No single

The priesthood

The doctrine of the *priesthood* is grafte[d] onto this. The encouragement given [to] the theological consideration of ministrie[s] in the Church should not cast doubt o[n] the doctrine of priestly ministry as thi[s] was happily and solidly defined in th[e] Church, especially in the Council of Tren[t]. Clerics and laypeople have a complemen[-]tary mission in the Church. The develop[-]ment of lay ministries does not alter th[e] specific nature of the ministerial priest[-]hood. Far from compromising the sens[e] and importance of God's Word, the Eu[-]charistic Action consecrates it Two as[-]pects are welded and bound together i[n] the person of the priest, the two aspects by which people are given food from heaven. These are the two aspects which are stressed so strongly as radically united in the sixth chapter of the Gospel according to Saint John, speaking about the preaching of Jesus at Capharnaum. The priest is ordained to prepare and distribute under two sacramental forms—that of the sign of the word and that under the sign of bread—the eternal bread which is Christ.

Even in these, his own fields, in missionary areas, the ministerial priest might need some assistance. However, whatever aids the Church recognizes as legitimate and on occasion necessary from the laity, a priest cannot lose nor abandon his own essential responsibility. When a layman is asked to preach, the priest remains responsible for the choice of a collaborator, whose appointment cannot be taken lightly and for the contents of what he preaches. It is exactly the same way when the priest chooses extraordinary ministers of Holy Communion. This is why the seminary must attach extreme importance to the means which the Church has instituted for preparing future priests to become conscious of the charge laid upon them and its special significance. The two liturgical ministries, which formerly were called minor orders, namely lectorate and acolytate, are no less indispensable or serious today in the rather modest garb they now wear. To underrate their value, for example by conferring them both at the same time, is to go against a good of the first order and to deprive oneself of a supernatural, pedagogical resource in a serious area. One ought to reread the moving letter of Saint Cyprian (Epistle XXXVIII, in the edition of Can. Bayard, Paris, 1925, pp. 96-97), in which he called to the office of lector a young Christian who rendered himself worthy of it by risking martyrdom. Saint Cyprian presents this office as a necessary and desired preparation for higher responsibility, that of the priesthood.

SPIRITUAL FORMATION IN SEMINARIES

The discipline of the Church

Understanding the Eucharist leads one to understand and to respect meticulously the discipline of the Church in this matter. People often speak today about "creatvity". However, this can only be understood correctly within the framework of the rules formulated by the Church. The rules which order prayer must be accepted with the same obedience as those which concern faith, according to the classical formula "lex orandi est lex credendi". These are inseparable. The rules formulated by the Church are deeply linked to the essential values which individuals might lose sight of, even inspired, as they might be, by real pastoral concerns. Thus it is possible for the faith to become disordered. Furthermore, this produces difficult problems and painful divisions. The essential point of reference here is the Ecumenical Council. It has been abundantly proved that the general orientations of the Council, if they are faithfully observed, do not irritate the People of God. They rebel only against novelties and excesses. For instance, the Council is far from having banned the use of the Latin language. Indeed, it did the contrary. Thus the systematic exclusion of Latin is an abuse no less to be condemned than the systematic desire of some people to use it exclusively. Its sudden and total disappearance will not be without serious pastoral consequences. Only in a gradual way can the "Word of God" take on, for the general good, the apparel of everyday language. Otherwise it will be confused with the "words of men" in the consciences of the faithful (cf. 1 Tim 2:13). This is why the seminary must ensure that future priests understand the seriousness of what is at stake and help them not only to practice but also to love obedience. There is quite enough room for new initiatives in the liturgy within the framework of the official directives.

Christ the bread of life; Word and Eucharist

world. Now how is it possible to deny the evidence? In the eyes of the faithful and in the very conscience of the priest the significance of the "sacraments of faith" is steadily degraded when a priest is habitually negligent about his clothing or even fully secularized when he is the minister of them. These sacraments include Penance, Anointing the Sick, and, above all, the Holy Eucharist. Often the situation ends with the priest not even using the prescribed liturgical vestments. If this trend is thought to be inevitable the end is disastrous and fatal. The seminary has no right to be lax when faced with such possible consequences. It must have the courage to speak, to explain, and to make demands upon its students.

3. The Word of the Cross: Spiritual Sacrifices

Alongside the Eucharist *Penance* must be assigned an important place. This word has been used as the name of a sacrament, but when used in the context of priestly life one must obviously extend its meaning to one which involves an effort tending to unite one with Christ the Redeemer and to participate personally in His Passion in an effective way. The priest must become a "teacher of penance" to others in the same way he must be a "teacher of prayer".

Preparation for penance

The Second Vatican Council did not relegate the Sacrament of Penance to the shadows. If it seems to have become less important when compared to the practice of the recent past, one can state that this is a real abuse. "*Penitential celebrations*" were not designed to gradually eliminate individual confession and to substitute for it "general absolution", which some falsely claim is a return to early Christia practice. Public penance in the early Church involved a small number of specific sinners who were well-known from private contact over a period of time with the bishop. The so-called "public" penance involved

and has permitted each penitent to benefit from the prayers of all, the pardon is, of itself, personal and incommunicable. The seminary must impart to its students a taste for this private absolution along with one for communal celebrations of penance where these are possible. The future priest who has grasped this well will find the courage to impose on himself the hard regime that made the Curé of Ars a saint and of which someone like Saint John Bosco has given a magnificent example in more recent times.

Spiritual directors

It is important to note that, in the context of the Sacrament of Penance which is worthily and authentically received, the light of the Lord passes freely and goes beyond pardon. A priest who hears confessions becomes in many cases a "spiritual director". He helps people to discern the ways of the Lord. How many vocations have never been discovered through a lack of this unique supernatural contact in the course of which a priest could have at least asked a question? One can probably attribute the striking slackening off in the number of vocations at least partially to the gradual decline in the practice of private confession. A seminary must realize that it is preparing future "spiritual directors".

Self-denial and the rule of life

The Sacrament of Penance is never anything other than the intervention of God Who comes to bring to fruition an individual's work, in which the penitential service was a preliminary and fortunate stage. God comes to meet the penitent who must continue as a Christian to carry his cross in the footsteps of Christ. The expression "self-denial" is rarely heard today. Self-denial itself is accepted very unwillingly. However, it is indispensable for everyone according to his state in life. A priest cannot be faithful to the charge laid upon him and to all his priestly commitments, especially celibacy, if he has not

points where they might find it unclear, and to dialogue about it. Finally, he must judge with authority and without hesitation. It is the duty of a future priest to listen to and understand the Rector whom the Lord has given the mission of governing in His name. It is also his job to cooperate, according to his capacity, in bringing about the fulfilment of the common good. This always consists in creating and maintaining an atmosphere in which the priesthood of Christ can be discerned and recommended to all, in which the grace of God can do its work in everyone, and in which not more or less is demanded than people are capable of giving.

Obedience will always be a sacrifice. It must at the same time be a joy for it is a way of loving God. In the future, a young priest will have to practice obedience in many ways. He must in the seminary be enabled to understand it in the person of Christ and to love it. In this context one can authentically experience a real brotherly, Christian community in the seminary in which all are bound together by the will to cooperate with each other for the good of the kingdom of God.

4. The Word made flesh in the Womb of the Virgin Mary

The Marian Mystery an object of faith

A point of major importance would be omitted in the present circumstances if there was neglect in remembering briefly and firmly the place that should be occupied in seminary life by *devotion to the Blessed Virgin Mary.*

The word "devotion" today is rather equivocal. It might seem that what is being dealt with here is a personal and entirely optional matter. In fact, it is a question quite simply of accepting the faith of the Church and living out what our creed requires us to believe. The

rectives.

Christ the bread of life; Word and Eucharist

The disciples on the road to Emmaus felt their hearts burn within them (cf. Lk 24:32) while Scripture was being explained to them by the mysterious traveller. But, they recognized Him only in "the breaking of the bread". At each Mass the Church retraces the same road. Through His Holy Spirit Christ comments on the Scriptures for His people so that they may be ready to take part in the Banquet prepared by His hands. The deep unity of the mystery of the Divine Word, now offered so liberally in the liturgy, with the Eucharist itself is something that must be evermore deeply experienced by future priests. There are in fact not two separate "tables" since the one leads to the other, just as the revelation in the sixth chapter of the Gospel according to Saint John goes from the bread of the Word to the bread of the Eucharist. The whole of this Gospel is slanted towards the "hour" of Christ which He spends so much time explaining. The whole teaching of the Word was disigned to bring people to an understanding of the Paschal Mystery. In fact, it was "for this that He had come". The Liturgy of the Word prepares one for the sacrifice. It is in this Liturgy of the Word which precedes the Eucharist that the Word acquires its full meaning. It lives fully only through formal contact with the Eucharist. The "celebrations of the Word" provided for by the Ecumenical Council cannot avoid making reference to the Eucharist. And, it is here that the prayer life of a future priest must realize its full promise, find its full significance, and locate its true value.

Clerical dress

It can be truly said that one can *judge the spiritual climate of a seminary* by its participation in the Eucharist. Is this not the place perhaps to note that at the Eucharist people see the need and the meaning of clerical dress, which has been too easily abandoned, to the harm of the very pastoral work this was supposed to foster?

Pope John Paul II has already recalled on several occasions the need for a priest to appear before men for what he is, one of them, certainly, but marked by a deep sign which sets him apart and which sends him out in the name of God to God's followers and to all the

to early Christia practice. Public penance in the early Church involved a small number of specific sinners who were well-known from private contact over a period of time with the bishop. The so-called "public" penance involved bringing to public notice a penitent whose penitential journey had up to that time been private. What has this ancient rite got in common with an absolution given to an indeterminate group about whom nothing is known? Even if the Church allows "general absolution" in cases of necessity and under certain conditions, it is in private penance, in the way in which theology has progressively defined and explained it, that one finds a resemblance to the public penance of the past ages. Having said this, it must now be asserted that penitential services are a very fine initiative which in a timely way bring people's consciences to a state where they feel able to go *individually* to a priest. Some find these devotional services provide a suitable spiritual atmosphere, which they did not have in the past, enabling them to gain a clear idea about the will of God and His specific demands and allowing them to put things right which had been long amiss. One can see what kind of rich training the seminary must give to future priests if they are to succeed in this area, following the Instruction on Liturgical Formation in Seminaries, issued by the Sacred Congregation for Catholic Education recently (n. 35). Through authentic contact with the Word of God, seminarians must be trained to have a right idea about *the structure of a Christian concience,* which is certainly based on charity, but which is also well aware of how charity has to be translated into action, in justice, temperance, fortitude, and prudence, to use the classical expressions. At the same time they must be trained to put all this reflection and investigation *in the context of the love of God* from which genuine and calm contrition can spring.

Private penance

From all this, *personal contact with a priest* becomes a natural consequence. Nothing can take the place of that meeting with a priest when a mind that has been informed and a heart that has been stirred asks him whom God has given the power to forgive sins to utter those irreplaceable words which we hear so often in the Gospels and which touch the heart of each repentent sinner: "Your sins are forgiven". If possible and when it is thought useful this pardon is matched with appropriate advice. While the preparation may have been communal

itself is accepted very unwillingly. However, it is indispensable for everyone according to his state in life. A priest cannot be faithful to the charge laid upon him and to all his priestly commitments, especially celibacy, if he has not been prepared to accept and impose upon himself real discipline. Seminaries do not always have the courage to say this or to demand it, especially in relationship to a *"Rule of Life"*, a set of rules which are wise, modest, and yet firm and which will prepare the students to impose on themselves in the future a Rule of Life. The absence of precise rules to be obeyed is a source of many problems for a priest. He is left open to wasting time, to losing all idea of his mission and of the restraints it imposes on him, to a progressive vulnerability to all attacks of his feelings, etc. It should be remembered what sacrifices conjugal fidelity involves. Surely priestly fidelity can demand no less. This would be quite paradoxical. A priest simply is not permitted to see, hear, say, or experience everything he feels inclined toward. A seminary must train future priests to enable them, in their inner liberty, to bear sacrifices and to accept personal discipline both intelligently and loyally.

Obedience

One cannot avoid pausing a moment to consider the problem of *obedience.* The word "obedience" must stop being a forbidden word. One cannot be a disciple of Christ and still deny a title which Saint Paul uses for Christ as one of His claims to glory (cf. Phil 2:8-9). Not only is personal freedom uncompromised by obedience but, when it is well understood, it is the highest expression of freedom.

Obviously then, obedience must be well understood.

One certainly cannot claim to be obedient to God when he refuses to obey those to whom God has confided His mission. Indeed, the exercise of authority and obedience cannot be understood unless on both sides there is expressly involved a notion of obediene to God. In this matter both the Rector and the seminarian must have their attention fixed constantly on the will of God. This will of God is made explicit in the "common good" of the seminary. It is the Rector's job to clearly define this "common good", to help people to see it and accept it, to help them understand it and love it, to stimulate people to put their initiatives and good will at its service, to interest his students in grasping this "common good" in those

being dealt with here is a personal and entirely optional matter. In fact, it is a question quite simply of accepting the faith of the Church and living out what our creed requires us to believe. The Word of God became incarnate in the womb of the Virgin Mary. The words of Christ on the cross would serve to show, were it needful, that it is not some simple, ephemeral contribution made by Mary to the economy of salvation that we are concerned with here. The annunciation is another name for the incarnation. The Church gradually has become more aware of the Marian mystery. Far from adding her own conjectures to what she found in Sacred Scripture about Mary, she has met the Virgin at every stage of her journey towards the discovery of Christ.

Christology is also mariology. The fervour with which our Supreme Pontiff, Pope John Paul II, lives the Marian mystery is nothing other than fidelity. This is the way in which love of the Blessed Virgin must be taught in a seminary. The problems which christology face today could find their main solution in a fidelity of this kind. In particular, devotion to the Blessed Virgin Mary can and must be a guarantee against everything which would tend to eradicate the historicity of the mystery of Christ. One cannot help but wonder whether the decline in devotion to the Blessed Virgin Mary does not often mask a certain hesitation to profess frankly and openly the mytery of Christ and the incarnation.

Marian attitude

Obviously, the mystery of the Virgin cannot be *lived out* except in an inner climate of simplicity and abandonment, which has nothing to do with sweet sentimentalty and superficial outpouring of feelings. Contact with the Blessed Virgin can only lead to greater contact with Christ and His cross. Nothing better introduces one, in the spirit of the Second Vatican Council and of the Apostolic Exhortation *"Marialis cultus"* of Pope Paul VI, to the joy of believing. "Blessed are you who have believed" (*Luke* 1,45). A seminary must give its students, without shrinking from this task, a sense of the authentic mystery of Mary. This should be done through the means traditionally used by the Church to arrive at a real interior devotion, such as the saints possessed as, in the expression of Saint Louis Marie Grignion de Montfort, the "secret" of Salvation.

Continued on Page 10, Col. 1 ●

THE SACRED CONGREGATION FOR CATHOLIC EDUCATION

INSTRUCTION ON LITURGI

FOREWORD

In the ecclesiastical formation of future priests, a formation renewed following the prescriptions of the Second Vatican Council, the Sacred Congregation for Catholic Education has been working for many years to provide suitable helps to the Bishops' Conferences. To the various documents and pedagogical assistance already produced with this end in view, this *Instruction on Liturgical Formation in Seminaries* is now added. Its purpose is to offer suitable directives and norms so that the liturgical life and the study of the sacred liturgy in institutions of priestly formation might be better adapted to modern needs. The great importance which the sacred liturgy occupies in the life of the Church demands that the contemporary candidate for the priesthood be given a proper formation both in the area of correct practice and in assiduous study, so that he will be most able to carry out his pastoral ministry in this field.

Introduction

a) The importance of the liturgy in priestly formation

1. The importance of the sacred liturgy in priestly formation is clear to all. Priests indeed are consecrated to God by the bishop not only to preach the Gospel and to pasture the faithful, but also so that, constituted in a special way as participants in the priesthood of Christ, they might preside over liturgical actions in the person of Christ the Head, who continually exercises in the liturgy His priestly office for us through the Holy Spirit (1). Since the liturgy, in which "the work of our Redemption is carried on", is the outstanding means "by which the faithful express in their lives and manifest to others the mystery of Christ and the real nature of the true Church", (2), its diligent exercise and study will bestow on future priests a more solid knowledge and firmness in their faith as well as opening up for them a living experience of the Church.

2. All genuine liturgical formation involves not only doctrine but also practice. This practice, as a "mystagogical" formation, is obtained first and mainly through the very liturgical life of the students into which they are daily more deeply initiated through liturgical actions celebrated in common. This careful and practical initiation is the foundation of all further liturgical study and it is presup-

4. Furthermore, greater emphasis on liturgical formation in seminaries is needed also in order to confront the new pedagogical problematic which comes from the growing secularization of society. This clouds the nature of the sacred liturgy in the minds of people, making it more difficult for them to live and participate in it more deeply. The students themselves notice this difficulty and thus they often express a desire for a deeper and more authentic liturgical life.

5. The compelling need for an updated initiation in the liturgy was already clearly expressed in the Second Vatican Council, both in the Constitution *"Sacrosanctum Concilium"* (4), and in the Decree *"Optatam totius"* (5), as well as in the document of this Sacred Congregation entitled *"Ratio fundamentalis institutionis sacerdotalis"* (6). The norms of this latter document, taken from other documents of the Church, supply useful directives for the Bishops' Conferences in their task of determining particular prescriptions in this material, according to their local needs, in their own national or regional *"Rationes institutionis sacerdotalis"* (7).

From various parts of the world, requests have been coming to the Sacred Congregation to issue more complete pedagogical norms, based upon recent experience, which would concern both the correct regulation of liturgical life in seminaries and the teaching of the sacred liturgy.

c) The nature of this instruction

6. Moved by these reasons, this Sacred Congregation, after consultation with the Sacred Congregation for the Sacraments and Divine Worship, has decreed the publication of this Instruction. It is complementary to the *"Radio fundamentalis"* and it enjoys the same obligatory force (8). It sets out only matters of universal import (9), leaving to the Bishops' Con-

Part one

The liturgical life of seminaries

1) General principles for promoting the liturgical life of seminaries

a) Special introduction into the liturgical life in a previous spiritual apprenticeship

8. "So that spiritual training can rest upon a firmer basis and students can embrace their vocation with a decision maturely weighed" (11), it belongs to bishops to establish at the beginning of the first year of seminary life an appropriate period of time for a more intense spiritual apprenticeship. For this period of time, it is recommended that those students entering a seminary for the first time be given a suitable, short introduction into the liturgy, which they need to participate fruitfully in the spiritual life of the seminary from the very beginning. This would include some catechetical instruction about the Mass, the liturgical year, the Sacrament of Penance, and the Liturgy of the Hours.

b) Pedagogical principles regarding the introduction into the liturgical life

9. An authentic initiation or "mystagogia" should mainly illustrate those fundamentals on which the liturgical life is established, that is to say the history of salvation, the paschal mystery of Christ, the genuine nature of the Church, the presence of Christ in liturgical actions, the hearing of the Word of God, the spirit of prayer,

also to ensure special study so that the seminarists will be introduced into understanding that symbolical, liturgical language by which, through sensible signs, words, and gestures, divine things are signified and, in the case of the sacraments, actually caused.

c) The seminary community gathered for liturgical celebration

12. Liturgical celebration, while making any Christian community so solidly firm that its members become "one in heart and soul" (Acts 4, 32), much more ought to unify the community of the seminary and develop a community spirit among the students. The students are to be formed in the seminary in order that, through sacramental ordination, they will participate in the one priesthood, they will acquire a common priestly spirit, they will become cooperators with their bishop and will be closely united to him, and they will exercise a ministry of building up the Church. Thus, the liturgical celebration in a seminary is to be done in such a way that its community and supernatural nature will shine out and thus it will truly be a source and bond of community life which is proper to a seminary and is particularly apt to prepare the students for the unity of the presbyterate (21).

The Rector and the teachers should take care to celebrate the liturgy together with their students, so that the community nature of the liturgy and its riches will be made more clear. Also the teachers who do not reside in the seminary sometimes should be given the opportunity to join with the priests and students of the seminary and to participate in the sacred actions.

The students ought not only to actively

students into which they are daily more deeply initiated through liturgical actions celebrated in common. This careful and practical initiation is the foundation of all further liturgical study and it is presupposed that this has already been acquired when liturgical questions are explained.

b) The opportuneness of this document in present circumstances

3. Formation in the sacred liturgy is especially urgent today. After the publication of new liturgical books according to the liturgical renewal decreed by the Second Vatican Council, there is a need to promote the correct instruction of future priests so they might thus be rendered more apt to understand clearly the character and force of the renewed sacred liturgy, to insert it into their spiritual lives and into their daily conduct, and to communicate it suitably to the faithful (3).

plementary to the "*Radio fundamentalis*" and it enjoys the same obligatory force (8). It sets out only matters of universal import (9), leaving to the Bishops' Conferences the duty to direct a further development of this matter or to choose the more suitable way of acting, when a variety of options is presented (10).

Also, the Congregation wishes that this present Instruction be effective, in the editing and updating of the "*Rationes institutionis sacerdotalis*", by more clearly illustrating the material pertaining to the study of the sacred liturgy as well as in the liturgical order and life of the seminaries.

7. This Instruction, in the norms it prescribes, considers two aspects of liturgical formation: the practical (mystagogical), which pertains to the correct and orderly celebration of the sacred liturgy, and the theoretical (doctrinal), which places in clearer light the science of the liturgy, as one of the principal theological disciplines to be taught.

tery of Christ, the genuine nature of the Church, the presence of Christ in liturgical actions, the hearing of the Word of God, the spirit of prayer, adoration, and thanksgiving, and the expectation of the coming of the Lord (12).

10. § 1: Liturgical celebration, as the prayer of the Church, participates in her very nature. As such, it impels towards a simultaneous union of the voices of all and the heart and soul of each person, belonging therefore, fully to the community and to the individual. Indeed, "spiritual life is not confined to participation in the liturgy" (13). For liturgical and personal piety mutually support and complement each other. Familiar communion in prayer with Christ leads to fuller, knowledgeable, and pious participation in the sacred liturgy. On the other hand, private devotion receives example and nourishment from liturgical life.

It follows that in a seminary both the liturgy and private spiritual exercises are to be fostered and suitably joined together (14). According to local needs, insistence should be made upon the community and its proper spirituality if this is not adequately understood or else upon personal acts of piety (15) if these are held in less esteem.

§ 2: Devotional exercises recommended by the Church should be so arranged that they are compatible with liturgical seasons and so with the sacred liturgy. Thus, in a certain way, they derive from the liturgy at the same time that they lead the students to the liturgy (16).

§ 3: From a deeper participation in the liturgical life, the students should learn to foster an interior life and acquire a deep spirit of meditation and of spiritual conversion. Furthermore, liturgical instruction should point out to the students the close connection between the sacred liturgy and the daily life of a priest and lay people. This stimulates the apostolate and requires a true witness of a living faith that works through charity (17).

11. That understanding of the liturgy which is considered necessary for a priest and which seminarians must acquire demands a diligent familiarity with the Bible, as the conciliar Constitution "*Sacrosanctum Concilium*" (18) recommends, and also some familiarity with the writings of the Fathers of the Church (19). This disposition of spirit will gradually be acquired by the students as they progress in their studies, in the spiritual life, and in participation in liturgical celebrations, especially in the Liturgy of the Hours and in celebrations of God's Word (20). Care should be taken to effect this through the above efforts and

to join with the priests and students of the seminary and to participate in the sacred actions.

The students ought not only to actively participate in the liturgy but also should be invited to collaborate with the teachers in preparing it.

13. So that the students might experience the mystery of the Church as hierarchical, namely as consisting of a variety of members and distinct ministries it should be suitably arranged that in the seminary there be deacons, acolytes, and lectors, who must be imbued with the spirituality of their respective offices, and who should exercise their ministries in liturgical actions (22). Thus the proper office of the ministerial priesthood will be clear to all the students, as well as the offices of deacon, lector, and acolyte.

In each seminary there should be a "*schola cantorum*", according to the norm of the Instruction "*Musicam sacram*", n. 19.

14. Although it would be better for the whole community as a general rule to participate in the liturgy, sometimes it will be opportune to celebrate some liturgical actions in small groups. This could be for those students who recently entered the seminary and are in need of liturgical catechesis, as mentioned in n. 8 above, or, in regional seminaries, for the students from the same diocese, or for some other sufficient reason. Caution should be exercised, however, to ensure that such groups do not infringe upon the unity of the whole community and that the prescriptions of the Holy See are observed (23).

15. Therefore, it should be carefully provided that the authentic, ecclesial nature of a liturgical assembly is clearly pointed out. The community of the seminary, as a part of the Church, is distinct and very different from other communities and groups. Thus, it must be an expression of the Church herself and it must be open to the whole ecclesial community. Sometimes the seminary community should participate in parish liturgical celebrations, principally on special occasions and, above all, on those notable occasions when the seminarians are gathered around the bishop.

While the liturgical life of the diocese centred around the bishop is recommended to all the faithful (24), this is more necessary for those who are to be the future collaborators of the bishop. Therefore, in the major solemnities and especially in the paschal triduum and other circumstances dictated by diocesan tradition, the seminarians, mainly the deacons, ought to be with their bishop and ought to carry out around him those ministries which are theirs by ordination or installation, either

SPIRITUAL FORMATION IN SEMINARIES

• Continued from Page 9

III Conclusion

In conclusion we wish to offer a suggestion. In fact, we would like this suggestion to be followed and gradually to become part of the normal seminary practice in a solid and lasting way.

The ideal which we have in part described is not easy to attain. The generous young men who offer themselves for the priesthood come from a world in which inner recollection is almost impossible because of continuous overexcitement of the senses and of overabundance of concepts. Experience shows that a *period of preparation* for the seminary, given over exclusively to spiritual formation, is not only not superfluous but can bring surprising results. There is evidence from seminaries in which the number of candidates has suddeny gone up. In these the people responsible attribute this to such a brave initiative. This period of spiritual apprenticeship is welcomed by the students. It appears that it is the diocesan authorities who are rather opposed to this spiritual propaedeutic period. This seems to come from a lack of priests and a view that it would be foolish to institute such a practice. In reality, were it tried they would soon become convinced of its benefits. Permit us to insist, in conclusion, that this suggestion be tried.

This period of preparation would benefit from being conducted somewhere other than the seminary itself. It should be of sufficient duration. Thus something could be achieved at the beginning which might be very difficult or impossible to achieve later on when seminary training is taken up with a great deal of intellectual work. Then the students often do not have the leisure and the freedom of mind to accomplish a real spiritual apprenticeship.

If this suggestion is followed, the things indicated in this circular would have a good chance of success and one could expect they would bear rich fruit.

Evidently, this will not always be possible. But, other possibilities might open themselves up to generous imaginations who will try to understand and put into practice the matters mentioned in this circular letter and who are prepared to give themselves trustfully to Christ so that their labours may be helped and sustained by His grace.

Given at Rome, from the offices of the Sacred Congregation for Catholic Education, the 6th of January in the year of our Lord 1980, the Solemnity of the Epiphany.

Gabriel-Marie Card. GARRONE,
Prefect

Antonio M. JAVIERRE ORTAS
Titular Archbishop of Meta
Secretary

...RMATION IN SEMINARIES

in the cathedral or in another church where the bishop celebrates the liturgy. There could be some difficulty in this practice for those seminaries where the students come from various dioceses. Sometimes opportunities should be provided for them to participate in the life of their own diocese and to be with their own bishop for the sacred liturgy. But, they should also learn to serve the local church where they are and the local bishop according to tradition.

d) The celebration itself

16. The students should remember that liturgical actions are not private but are celebrations of the Church. They belong to the whole body of the Church and show forth and affect that body. That is why these actions are governed by the laws of the Church (25). Therefore, the celebration of the liturgy in seminaries must be exemplary with regard not only to the ritual, but also to the spiritual and pastoral mentality adopted (26), the observance of the norms and the liturgical texts, and the laws issued by the Apostolic See and the Bishops' Conferences.

17. So that the students might be introduced with greater spiritual profit into the riches of the liturgy and to prepare them practically for their future ministry, a healthy variety in the way of celebrating and participating in the liturgy should be fostered (27). This variety concerns the ways of celebrating Mass, the celebrations of the Word, whether penitential or baptismal, and bestowing blessings, whether with greater or lesser solemnity, adapted to various circumstances and exigencies, as these are permitted or recommended in the liturgical books and in the prescriptions of the Apostolic See.

This means the art of making the right choice from among the various possibilities offered in the liturgical books or even of choosing, composing, and using new texts adapted to various occasions

of their present status. Their participation should be full, understanding, and devout 2) nor should those liturgical texts be chosen which, it might be presumed, are suitable to be used for the faithful in future pastoral work. Rather it is better that they here and now experience all the riches of ecclesiastical prayer so that, imbued with these, they might afterwards be able to communicate these riches to the faithful.

21. What the students live and learn in the seminary should be put into practice in suitable pastoral activities. The appropriate time for this kind of initiation into liturgical activity and especially that in which the students are instructed in how to carry out different offices in various ways in parochial celebrations would be diverse, apt occasions during the school year. These occasions, however, would be especially offered during vacation periods and also—as a type of a more profound apprenticeship—before the end of their theological studies, when the future priests, generally already ordained deacons, have more possibilities in the ministries of the liturgy. So that this introduction into liturgical work will achieve its ends, however, and contribute to the proper preparation of the students, it is necessary that it be supervised and moderated by the seminary instructors or else by the diocesan liturgical experts (31).

2) Norms for individual liturgical acts

a) The Mass and the worship of the Holy Eucharist

22. The Eucharistic Sacrifice is to appear to the students as the true source and apex of the whole Christian life through which they share in the love of Christ, drawing from this richest of founts supernatural strength for their

according to the mind of Encyclical Letter "*Mysterium Fidei*", and the Instruction, "*Eucharisticum mysterium*" (39). There the practice of spending some time in prayer after having received holy communion and visiting the chapel during the day to pray before the Blassed Sacrament is recommended. Indeed, on some days of the year the most Blessed Sacrament could be exposed, according to the norms contained in the same Instruction (40) and according to the dispositions of the local Ordinary.

In arranging seminary chapels, the tabernacle in which the Holy Eucharist is reserved, is to be so placed as to favour private visits, so that the students will not neglect to honour our Lord in the Blesssed Sacrament fruitfully and easily even by private adoration (41).

b) The Liturgy of the Hours

28. The renewed Liturgy of the Hours (42) has opened up great spiritual riches for the praying Church, especially for priests, deacons, and those religious bound to the choir. But, it also includes the whole People of God who are strongly invited to share in it (43). Therefore, the Liturgy of the Hours is to be held in high honour in seminaries, not only by those bound to recite it, namely the priests and deacons, but also by the entire body of students.

29. The celebration of the Hours, therefore, is to be fostered in the seminary and often, especially on Sundays and feastdays, it should be solemnized with song. In the Liturgy of the Hours it is appropriate that the leader presiding at it should assist the students with short explanations. Thus, they will better taste the daily riches of the office, they will grow accustomed to understand and love it, and they will learn to draw nourishment from it for their personal prayer and contemplation. In this way the Liturgy of the Hours will be harmonized with the exercise of other legi-

parishes—both in the celebration of the liturgy and throughout the course of the whole day, "the original feast day", which must be taught and inculcated into the students as a joyful celebration of the paschal mystery (47).

The annual cycle of the mysteries of Christ should be celebrated in seminaries with special fervour, according to the idea of the Constitution "*Sacrosanctum Concilium*" (48).

Therefore, besides the Mass and the Liturgy of the Hours, celebrated according to the norms of the liturgical books, care should be taken so that in seminaries Sundays and the main feasts of our Lord, of the Blessed Virgin Mary, and of the saints are given a feastday character making them really become days of joy.

Special importance is to be given to the celebration of the patronal feast of the diocese—or of the region if the seminary is "regional". The life and spirit of the patron saint should be familiar to the students. Also care should be taken to celebrate suitably the feast of the dedication of the cathedral church and the anniversary of the local bishop's ordination.

To prepare for each celebration, the kind of catechetical instruction should be given to the seminarists which is, at the same time adapted to the minds of present day students and to the needs of future priests.

The pastoral value of popular customs, should be explained. The whole liturgical year should be not only a liturgical celebration, but a way of life, in the manner of a spiritual journey, in which the mystery of Christ is communicated.

33. Full and perfect formation of the students requires that, throughout their years of preparation in the seminary, they experience the richer and more developed forms of the liturgical celebrations of the seasons and solemnities of the liturgical year. Since after their ordination to the sacerdotal ministry they will be directing the liturgy, and feastday solemnities will increase their apostolic activity, they will be obliged to repeat these celebrations in various places, oftentimes in more simple form, as provided for in the liturgical books. Thus it is clear that the way the students experience the liturgy in the seminary will be an example for them on which their future pastoral ministry will be based as well as the foundation for their meditation on and knowledge of the liturgical year.

This means the art of making the right choice from among the various possibilities offered in the liturgical books or even of choosing, composing, and using new texts adapted to various occasions (for instance, in the bidding prayers or admonitions). It is the duty of the teachers in the seminary, however, not only to help and lead the students, but also to correct them patiently so that there is formed in them a genuine notion of the liturgy solidly rooted in the doctrine and sense of the Church. Thus the future priests will be educated not only in how to use efficaciously in their pastoral practice the various possibilities offered by the renewed liturgy, but they will also be educated to observe proper limits.

18. The concern for variety mentioned above must never draw attention away from the need to grasp deeply and intimately those elements of the sacred liturgy which belong to its unchangeable part, as this is of divine institution (28). The structure of the liturgy always remains the same and many gestures and texts of greater importance are often repeated. Therefore, the students are to be helped to penetrate more profoundly these parts of the liturgy and to meditate on them and think about them. They are to learn to draw out and to take from them ever fresh spiritual nourishment.

19. It is most valuable for the students to be familiar with the Latin language and with Gregorian chant. Not only will this provide for the faithful the possibility of singing and praying together in large groups, as the Second Vatican Council prescribes (29), but it will be especially suitable for future priests, that they migh penetrate more deeply into the tradition of the praying Church in order to grasp the genuine sense of the texts and to elucidate the vernacular translations by comparing them with the original texts.

e) Preparing the students for the future office of leader of the liturgy

20. Great care should be exercised in preparing the students to fulfil the office of moderator of the liturgy and president of the liturgical assembly by teaching them all things regarding a correct celebration of the liturgy, most especially holy Mass (30). However, there is a twofold distortion to be avoided in this: *i)* the students should not consider and as mere practice for learning their future experience the celebration of the liturgy pastoral roles. On the contrary, they must participate here and now in the liturgical mysteries taking due account

... the students as the true source and apex of the whole Christian life through which they share in the love of Christ, drawing from this richest of founts supernatural strength for their spiritual lives and for their apostolic labour (32). It will be well to help them grasp this through the homily of the celebrant. Care must be taken to instil into the minds of the seminarists a strong affection for the Mass and for the most Holy Eucharist, which they might not have had before their entry into the seminary. Inculcated into their minds, as future presbyters, must be the idea that celebrating the Eucharistic Sacrifice is the principal office of a priest, an office in which our redemption is continuously exercised. Thus while joined to the action of Christ the Priest, they offer themselves entirely to God each day.

23. It is most fitting that the daily celebration of the Eucharist, completed with the reception of holy communion, always carried out in complete freedom and in a worthy manner, be the centre of the seminary's entire life. The students should participate in this celebration in a conscientious way (34).

With the exceptions noted in n. 14 above, the Mass must be the work of the entire seminary community. In it each and every person is to share according to his status. Thus, the priests who live in the seminary and who are not bound by pastoral obligation to celebrate Mass somewhere else should, as a praiseworthy act, concelebrate. Also the deacons, acolytes, and lectors should do their respective tasks (35).

It is desirable that some parts of the Mass be always sung (36).

24. Communion under both species, a fuller form of the sign (37) is recommended in seminaries, always, however, providing that the norms are observed which are in the General Introduction of the Roman Missal and in the decrees of the Bishops.

25. During vacations the students, by regularly and constantly attending weekday Mass, should show their spiritual maturity and love of their priestly vocation.

26. In view of some modern ideas spread about here and there, seminarians should be warned about how strongly the Church advises priests to celebrate Mass daily, even if they are not bound to do so by a pastoral obligation or even if the faithful cannot be present. The celebration of the Eucharistic Sacrifice even then is an action of Christ and the Church offered to God for the salvation of the whole world (38).

27. Sharing in the Mass with correct piety, spirit of faith, and understanding, the students ought to be led to a more ardent devotion to the Holy Eucharist,

... and they will learn to draw nourishment from it for their personal prayer and contemplation. In this way the Liturgy of the Hours will be harmonized with the exercise of other legitimate devotions and will not operate to their exclusion.

30. Usually it is to be celebrated in common observing the proper time of day: Lauds as morning prayer and Vespers as evening prayer. "By a venerable tradition of the Universal Church, they are the two hinges on which the daily office turns" (44).

Wherever possible, Compline is to be recited before the students retire to their rooms and, when it is not possible to recite it in common, the students should be counselled to say it in private.

Where it is the custom to gather in common for some other prayers during the day, it is useful to celebrate the "middle hour".

Especially on the vigils of Sundays and solemnities it is laudable to celebrate the Office of Reading and to do this, at least sometimes, be means of the rite known as the "*vigilia protracta*" as described in the book containing the Liturgy of the Hours.

Finally, during spiritual retreats it would be proper to celebrate the entire divine office with each of the Hours said at its proper time.

31. Great care must be exercized to form the minds of the students so that at the time of their diaconate they will accept the mandate from the Church of celebrating the whole Liturgy of the Hours each day gladly and with due understanding of what they are doing. For the Church deputes this task to those who share in sacred Orders "so that the office of the whole community might certainly and continuously be carried out at least by these men and so that the prayer of Christ might ceaselessly continue in the Church" (45).

Therefore, seminary superiors ought to recall to their students how necessary it is to be specially prepared for an apt initiation into the recitation of the office, even beyond a lively, liturgical experience in its recitation. Consequently, the students must be taught not only the doctrinal principles set out in the "*Institutio generalis de liturgia horarum*", but also to understand the psalms, in the light of the New Testament and of tradition, so as to discern the mystery of Christ in them and to be able to draw from them nourishment for their private prayers (46).

c) Sunday and the liturgical year

32 For seminarians Sunday should be —whether they participate in the Mass in the seminary or are sent out into

future pastoral ministry will be based as well as the foundation for their meditation on and knowledge of the liturgical year.

34. A correct and adapted pedagogy used in these matters cannot overlook the special nature of our age, which is marked, at least in some places, by a less lively faith. This seems to lead to lesser understanding of the sacred seasons and feasts. One must bear in mind that those students, who before their entry into the seminary did not have a fervent and deep experience of the liturgical year, must be formed to grasp the supernatural meaning of these things, so they will be capable of acquiring a deeper recognition of the salvific nature of these events and will receive the grace that is found in them.

d) The sacrament of penance

35. In the spiritual life of future priests great importance is to be given to the Sacrament of Penance, which, because it is a sacrament, is among all penitential acts the action most capable of arousing in them those dispositions required by the following of Christ and the spirit of the Gospel. These are daily conversion, purity of heart, and the virtue of penance coming from love of sacrifice.

36. The students, therefore, should often go to the Sacrament of Reconciliation to acquire the grace they need for their daily spiritual development (49). Frequent confession "is not a mere ritualistic repetition nor some kind of psychological exercise, but it is the careful work of perfecting the grace of Baptism so that, while we carry in our bodies the death of Jesus Christ, we allow the life of Jesus more and more to be manifested in us" (50).

Access to the Sacrament of Reconciliation is to be a very personal and individual act, while its liturgical character is always to be retained. Generally, it is to be distinct from spiritual direction. The frequency of confession is to be decided by each person with his own confessor, following the traditions of the spiritual masters and the laws of the Church.

Furthermore, to point out more clearly the ecclesial nature of penance (51) it sometimes helps, especially during Lent and during spiritual retreats, to have a liturgical, penitential celebration, according to what is proposed in the Roman Ritual, either without sacramental confession or else with confession and individual absolution. In this latter case, however, everyone's freedom is to be respected.

LITURGICAL FORMATION IN SEMINARIES

e) The celebration of ordinations and of the preparatory rites

37. The Church accompanies candidates for the priesthood in their initiation, one that is not merely doctrinal and spiritual in formation, but one that also consists of certain religious ceremonies.

During the course of study and following the norms set down by the Bishops' Conference, the time comes when following the application of the aspirants it is agreed that they have the necessary gifts and show themselves to be sufficiently mature. They are then invited to manifest this proposal publicly. After he receives this proposal in writing, the bishop gives ecclesial force to their selection and receives them through the rite of admission, that is admission among the candidates aspiring to the diaconate and the priesthood (52).

Then, observing the time intervals established or to be established by the Holy See or the Bishops' Conference, their theological curriculum (53) "are to their theological curriculum (53) are to receive the ministries of lector and acolyte unless they have already been installed in them. These they are to exercise for a suitable length of time and in this way they will be prepared to carry out their future duties with regard to the word and the altar" (54), in a more fitting manner.

38. The celebration of these rituals together with the instructions that precede them provide a fine occasion to instruct the students in each of them and to help them to understand better the meaning, importance, and duties of the office they receive and to obtain the suitable spiritual enrichment which is demanded for the exercise of each ministry and order. Further elements for this spiritual and doctrinal preparation of the students can be easily deduced from the guidelines set down about the offices of lector and acolyte in the Motu Proprio *"Ad pascendum"* (55) and *"Ministeria quaedam"*. (56).

Insofar as possible, these celebrations should involve the participation of the entire seminary community and this could take place either in the seminary or in the candidates' home parishes.

39. Although much pastoral fruit can be produced when they are held in the home parish of the seminarian or in the parish where he exercised some pastoral ministry, sacred ordinations to the diaconate and to the priesthood are joyful events which involve the entire diocesan community. Therefore, the whole diocese should be informed about them and invited to attend them. The celebration of these events, which should be prepared with great care and dignity, requires that in the course of them the bishop be surrounded by his priests, deacons, seminarians, and faithful laity.

40. Sacred ordinations deeply affect the life of the whole seminary community. Not only the ordinands, but all the seminarians should be given a previous catechetical instruction concerning the rites and texts. This will help them draw from these ceremonies the authentic doctrine of the priesthood and the spiritual character of the apostolic life.

41. Lectors and acolytes ought to exercise their offices. Also the deacons, before they are called to the priesthood, should exercise their ordained ministry for some time either in the seminary or in some parish or, better still, in association with the bishop.

42. Since the Church has made some considerable changes in the rites and steps leading up to the priesthood, it is patently clear that seminary superiors must adapt themselves to these changes and also renew their style of formational work so that this new discipline will bear its desired fruits.

Part two

The teaching of the Sacred Liturgy in seminaries

a) General principle

43. Besides the first and elementary to know the serious and difficult questions presently being discussed in this field, thus being able to distinguish the and discern the various ways of doing things which can be legitimately selected according to different circumstances. Also they should be led to understand why the rubrics use such terms as *"de more"*, *"pro opportunitate"*, or *"iis quae laudabiliter fiunt"*.

47. Since the historical part of the liturgy has assumed great importance (60) it is advisable that, in teaching, the history of the rites be carefully described, enabling the students to understand better their meaning and to grasp how they are composed of unchangeable elements coming from God's institution and other elements "which can and ought to be varied in the course of time whenever there are parts of them which seem to respond less than adequately to the very nature of the liturgy or which have become less functional" (61). It should be pointed out how in various circumstances the Church displayed her pastoral art by taking into account the different customs of people and their various cultures. Moreover, especially from studying the historical documents of the rites, sacramental theology can be helped to acquire greater clarity and certitude.

48. In describing the rites from the historical viewpoint, due importance ought to be given also to the traditions of the Oriental Churches: "For, distinguished as they are by their venerable antiquity, they are bright with that tradition which was handed down from the Apostles through the Fathers, a tradition which forms part of the divinely revealed and undivided heritage of the Catholic Church" (62). Indeed, pastoral reasons also draw attention in these days to the value of knowing these Eastern-rite liturgies.

49. However, it is preferable that, beyond the treatment given to single liturgical actions, the very nature of the entire liturgy should be theologically explained, following the mind of the Constitution, *"Sacrosanctum Concilium"*, numbers 5 to 11. For this purpose seminarians are to be brought to a deep understanding of the paschal mystery of Christ "from Whom all sacraments and sacramentals draw their power" (63), the history of salvation (64), and the presence of Christ in the sacred liturgy (65). Also, the idea of signs must be studied

introduce the students into the liturgical life and into its spiritual character.

52. In a special way the professors of Sacred Scripture must remember how much richer is the selection of biblical readings offered to the faithful in the renewed liturgy in these times. Indeed, it should be taught how all liturgical actions and signs derive their meaning from Holy Scripture (71). Hence it will be necessary that future priests receive a fuller understanding of the sacred texts and of the history of salvation. This means not only the science of exegesis, but also "that warm and living love for Scripture to which the venerable tradition of both Eastern and Western rites gives testimony" (72).

53. To achieve greater progress in liturgical study more than a little help will come from its coordination with other disciplines, as the Second Vatican Council recommends (73). Thus for example, in treating especially the doctrine and practice of the sacraments, there ought to be close cooperation between the liturgy professor and the professors of dogma, moral, and canon law. There should be frequent conversations to foster a fruitful common spirit with everyone working together for the same end in order to avoid frequent repetition of the same things and, indeed, to avoid contradicting each other.

54. In arranging the class schedule for the theological courses, it would be desirable, if possible, to treat liturgical questions at the same time that theological questions on similar issues are being taught. For instance, at the time that ecclesiology is taught, the liturgy classes would explain the theological nature of the praying Church, and so forth.

In some seminaries it perhaps might help to have the liturgy professor also teach the whole tract on the sacraments. This would be done of course only if he were as well versed in sacramental theology as in liturgy.

55. Care must be taken that from the study of liturgy those elements and aspects are drawn out that can contribute to the final theological synthesis which, according to the *"Ratio fundamentalis"* n. 63, should involve the whole theologi-

The teaching of the Sacred Liturgy in seminaries

a) General principle

43. Besides the first and elementary introduction in the liturgy which is to be imparted, when necessary, when the students first enter the seminary, as mentioned in n. 8 above (57), the Bishops' Conferences are to arrange that in their national "*Ratio institutionis*" the teaching of the liturgy is given that place in the four-year theology course which satisfies the prescription of the Constitution "*Sacrosanctum Concilium*" n. 16: "The study of the sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies; in theological Faculties it is to rank among principal subjects. It is to be taught under its theological, historical, spiritual, pastoral, and juridical aspects". This prescription, which is summed up in n. 79 of the "*Ratio fundamentalis*", must be understood in its genuine sense and put into effect, as the following paragraphs indicate.

b) The proper object and purpose of this study

44. Liturgical studies are to be imparted in such a way that the needs of modern times are suitably met. These are mainly theological, pastoral, and ecumenical:

a. The strict connection between the liturgy and the doctrine of the faith has a special importance for the correct liturgical formation of future priests. This must be clearly pointed out as the study of the liturgy unfolds. In prayer the Church especially expresses her faith so that "*legem credendi lex statuat supplicandi*". (58). Therefore, the "*lex supplicandi*" is not only to be observed in a way that the "*lex credendi*" is not endangered, but scholars working in the field of sacred liturgy are to investigate carefully the tradition of divine worship, particularly when they study the nature of the Church and the doctrine and discipline of the sacraments.

b. With regard to the pastoral aspect, it is of the highest importance that liturgical renewal promoted by the Second Vatican Council be correctly and fully grasped by future priests in the light of sound doctrine and of tradition, both Western and Eastern. The norms of the renewed liturgy should be explained to the students so they will understand better the reasons for the adjustments and changes decreed by the Church. This will help them to discern the options which can be legitimately selected and to know the serious and difficult questions presently being discussed in this field, thus being able to distinguish the immutable part of the liturgy which comes from divine institution from other parts which can be changed (59).

c. Also ecumenical dialogue, promoted by the same Second Vatican Council, requires a careful liturgical preparation. As a matter of fact, this dialogue gives rise to many difficult liturgical questions and to evaluate them adequately requires a good preparation by the students.

c) The scope of liturgical studies and teaching procedures

45. It belongs to each Bishops' Conference to determine in its individual "*Ratio institutionis*" the way in which the liturgy is to be taught in the seminaries. In the Appendix to this Instruction there is a list, by way of example, of the main points that seem opportune to treat. Here, meanwhile, the more general norms are simply outlined.

46. Above everything else liturgical acts both as regards their texts and their ceremonies, must be explained to the students.

The prayers and orations offered by the sacred liturgy are to be explained in a way that sheds light upon the doctrinal treasures and the spiritual values they contain. For this it is not enough to read them in their vernacular translations, but it is necessary to use the original texts and to have them illustrated with the help of Sacred Scripture and of the traditions of the Fathers. Furthermore, the literary form of Christian "euchology" and especially of the psalms is not easily understood without a certain ability in literary appreciation having been acquired.

The teacher should instruct the students with care in the "*Institutiones*" which are found in the foreword of the Missal and the book of the Liturgy of the Hours. This also applies to the "*Praenotanda*" which are found at the beginning of each chapter in the Roman Ritual. In these documents one can find the theological doctrine, the pastoral motivation, and the spiritual aspect not only of the rites in general by also of each of their parts. Then too, since these documents often propose a variety of ways of enacting the same ceremonies, the teacher, in using them, should so develop the judgment of the students as to give them the capacity to know how to evaluate "from Whom all sacraments and sacramentals draw their power" (63), the history of salvation (64), and the presence of Christ in the sacred liturgy (65). Also, the idea of signs must be studied since the liturgy uses perceptible things to signify invisible, divine reality (66) so that through these signs, in a way proper to each of them, the sanctification of men and women might be effected (67). From these signs it must be made clear how the liturgical assembly manifests God's Church in so far as she is the People of God, enjoying unity along with a distinction of various ministries (68).

50. For a deeper theological treatment of the liturgy as well as to resolve many problems confronting pastors of souls in the ordering and promoting of the liturgy, it is necessary to appreciate certain findings of modern sciences, such as anthropology, sociology, linguistics and the comparative history of religions, etc. These throw more than a little light in certain cases on liturgical studies, but only within the limits established by the supernatural nature of the liturgy. In these matters what must be cultivated in the students is a sense of discernment, giving them the capacity to evaluate soundly the importance of these kinds of disciplines while at the same time teaching them to avoid anything that could lessen the full, supernatural force of Catholic worship.

In the use of these sciences, the following norm should be observed, "...care must be taken to avoid multiplying the number of courses. Rather insert new questions or new ways of looking at things into the courses which are already provided, where this is possible" (69).

d) The endowments of a liturgy professor and the relationship of the liturgy with other disciplines taught in seminaries

51. So that all this will be correctly taught, there ought to be in each seminary a special professor suitably prepared to teach liturgy. As far as possible he should have had his preparatiion in an Institute which has this special purpose (70). He should have studied theology and history and ought to understand pastoral reality as well as being endowed with a sense of the public prayer of the Church. He should well understand that his work is not simply scientific and technical but rather "mystagogical", so that he may

... study of liturgy those elements and aspects are drawn out that can contribute to the final theological synthesis which, according to the "*Ratio fundamentalis*" n. 63, should involve the whole theological curriculum. This is especially important at the final stage of the theological studies.

e) Music and sacred art

56. Given the importance of sacred music in liturgical celebrations, the students should be trained in music by experts, including a practical training, in those things necessary for them in their future roles as presidents and moderators of liturgical celebrations. In this training account should be taken not only of the talents of the individual students, but also of new techniques, now generally used in music schools which will make this instruction more profitable for the students. Above all, care must be taken that the students are not simply taught a vocal or instrumental art, but that they are given a true and authentic formation of their minds and their feelings, molding them to know and appreciate the better musical works of the past and also to know how to choose soundly and correctly from among present day experiments (74).

57. Equally, the seminarians, "during their philosophical and theological studies are to be taught about the history and development of sacred art and about the sound principles underlying the production of its works. As a result they will be able to appreciate and preserve the Church's venerable monuments and be in a position to aid, by good advice, artists who are engaged in producing works of art" (75). Indeed, the archaeological study of Christian antiquities can contribute much toward throwing light on the liturgical life and the faith of the early Church.

58. Finally, it is extremely necessary that the students be taught the art of speaking and of using symbols, as well as how to use communications media. Indeed, in liturgical celebrations it is of the highest importance that the faithful be able to undertand the priest, not only in what he says, whether in the homily or in the prayers and orations, but also in what he does by way of gestures and actions. Formation for this purpose is of such high importance in the renewed liturgy that it deserves very special consideration.

LITURGICAL FORMATION IN SEMINARIES

f) Practical pastoral apprenticeship in liturgical ministry

59. Practical pastoral apprenticeship in liturgical ministry must be imparted at suitable times throughout the whole course of study in various selected circumstances (76). It reaches its peak during the final year of study, when future priests, after their seminary liturgical life has given them a taste from the fountain of true Christian spirituality, will receive a more careful preparation specifically adapted to the special circumstances in which they will be exercising their priestly ministry. During this time of practical formation, there must be insistence upon the pastoral norms and cautions which the bishops have decreed in regard to preparation for and administration of the sacraments. In imparting this formation, the seminary professors should consult the diocesan liturgical commission.

This adaptation to local conditions and prescriptions requires that the student also must learn and appreciate the various forms of popular devotion which are approved and recommended by Church authorities (77).

g) More thorough liturgical preparation for some students

60. In order that dioceses might have at their disposition some priests who are well qualified and able to teach liturgy and to direct diocesan liturgical commissions, it is necessary that some candidates who are gifted in this line be prepared for such work. Therefore, after such priests have finished their normal seminary course and have spent some time in pastoral work they should be sent by their bishops to attend one of these specialized Institutes established by the Holy See or by the Bishops' Conferences (78). This is especially urgent for those places where, in the judgment of competent Church authorities, a more thorough liturgical adaptation is needed.

h) Liturgical formation

NOTES

1) Cf. The Second Vatican Ecumenical Council, the Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, nn. 2, 5, 9, 12.

2) Cf. The Second Vatican Ecumenical Council, the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 2.

3) Cf. *Ibid.*, n. 14.

4) Cf. nn. 15-17.

5) Cf. nn. 4, 8, 16, 19.

6) Cf. nn. 14, 52, 53, 79, 94, 98.

7) Cf. The Second Vatican Ecumenical Council, the Decree on Priestly Formation, *Optatam totius*, n. 1.

8) Cf. *Ratio fundamentalis institutionis sacerdotalis*, Preliminary Remarks, n. 2.

9) Cf. *Ibid.*, n. 7.

10) Cf. *Ibid.*, n. 3.

11) Cf. Decree, *Optatam totius*, n. 12.

12) Cf. Constitution, *Sacrosanctum Concilium*, nn. 5-8.

13) Constitution, *Sacrosanctum Concilium*, 12.

14) Cf. Decree, *Optatam totius*, n. 8.

15) Cf. *Ratio fundamentalis*, n. 54.

16) Cf. Constitution, *Sacrosanctum Concilium*, n. 13.

17) Cf. *Ibid.*, nn. 10-11; *Ratio fundamentalis*, n. 53.

18) Cf. nn. 24, 90.

19) Cf. *Ratio fundamentalis*, n. 54f.

20) Cf. *Ibid.*, n. 53.

21) Cf. *Ibid.*, nn. 46 and 47.

22) Cf. Constitution, *Sacrosanctum Concilium*, n. 28.

23) Cf. Sacred Congregation for Divine Worship, Instruction, *De missis pro coetibus particularibus*, 15 May 1969: AAS, LXI (1969), pp. 806 ff.

24) Cf. Constitution, *Sacrosanctum Concilium*, n. 41.

25) Cf. Constitution, *Sacrosanctum Concilium* nn. 23 and 26.

26) Cf. n. 46, below.

27) Cf. *Ratio fundamentalis*, n. 52.

28) Cf. Constitution, *Sacrosanctum Concilium*, n. 21.

29) Cf. Constitution, *Sacrosanctum Concilium*, n. 54.

30) Cf. Sacred Congregation of Rites, Instruction, *Eucharisticum mysterium*, 25 May 1967: *AAS*, LIX (1967) n. 20, pp. 552-553.

31) Cf. *Ratio fundamentalis*, nn. 94, 97-99.

34) Cf. *Ratio fundamentalis*, n. 52.

35) Cf. n. 10 above and n. 41 below.

36) Cf. Instruction, *Musicam sacram*, published by the Sacred Congregation of Rites on 5 March 1967: *AAS*, LIX (1967) pp. 300 ff, and also the *Institutiones generales Missalis Romani.*

37) Cf. Instruction, *Eucharisticum mysterium*, published by the Sacred Congregation of Rites on 25 May 1967, n. 32: *AAS*, LIX (1967) p. 558: "In ea enim forma signum eucharistici convivii perfectius elucet et clarius exprimitur voluntas qua novum et aeternum testamentum in sanguine Domini ratum habetur, necnon ratio inter convivium eucharisticum et convivium echatologicum in regno Patris".

38) Cf. Decree, *Presbyterorum ordinis*, n. 13; Encyclical Letter, *Mysterium Fidei*, of Pope Paul VI, 3 September 1965: *AAS*, LVII (1965) p. 761.

39) Cf. Encyclical Letter, *Mysterium Fidei*, of Pope Paul VI, 3 September 1965: *AAS*, LVII (1965), pp. 770-773 and the Instruction of the Sacred Congregation of Rites *Eucharisticum mysterium, op. cit.* mainly nn. 38 and 50. Also cf. the Roman Ritual, *De sacra communione et de cultu mysterii eucharistici extra Missam*, published in 1973 by the Vatican Polyglot Press. Also see the Decree *Presbyterorum ordinis*, n. 18.

40) Cf. S.C. of Rites, Instruction, *Eucharisticum mysterium*, nn. 62-66.

41) Cf. *Ibid.*, n. 53.

42) Cf. Paul VI, Apost. Constitution, *Laudis canticum*, 1 November 1970: *AAS*, LXIII (1971) pp. 527 f.

43) Cf. *Institutio generalis de liturgia horarum*, nn. 20, 22, 26-27.

44) Constitution, *Sacrosanctum Concilium*, n. 89.

45) *Institutio generalis de liturgia horarum*, n. 28; cf. decree, *Presbyterorum ordinis*, N. 13.

46) Cf. *Ratio fundamentalis*, n. 53.

47) Cf. Constitution, *Sacrosanctum Concilium*, n. 106.

48) Cf. nn. 102-105, 108-111.

49) Cf. *Ratio fundamentalis*, n. 55.

50) Rituale Romanum... *Ordo paenitentiae, Praenotanda*, n. 7; cf. Encyclical Letter of Pope John Paul II, *Redemptor hominis*, 4 March 1979: *AAS*, LXXI (1979) pp. 314 ff.

54) Cf. *Ibid.*, II: *AAS*, LXIV (1972) p. 539.

55) Cf. *Ibid.*, I, c: *AAS*, LXIV (1972) p. 539.

56) Cf. *Ministeria quaedam*, V and VI: *AAS*, LXIV (1972) pp. 532-533.

57) This first liturgical apprenticeship can be made a part of the "Introductory Course in the Mystery of Christ and the History of Salvation" which the Decree, *Optatam totius*, n. 14, and the *Ratio fundamentalis*, n. 62, speak about.

58) Cf. Saint Prosper of Aquitane, *Indiculus*, c. 8: Denzinger-Schönmetzer, n. 246.

59) Cf. *Ratio fundamentalis*, n. 79; cf. Constitution, *Sacrosanctum Concilium*, n. 21.

60) Cf. n. 44 a above.

61) Constitution, *Sacrosanctum Concilium*, n. 21.

62) The Second Vatican Ecumenical Council, the Decree on the Oriental Churches, *Orientalium Ecclesiarum*, n. 1.

63) Constitution, *Sacrosanctum Concilium*, n. 61.

64) Cf. *Ibid.*, n. 5.

65) Cf. *Ibid.*, nn. 6-7.

66) Cf. *Ibid.*, n. 33.

67) Cf. *Ibid.*, n. 7.

68) Cf. *Ibid.*, nn. 26-32; 41-42.

69) *Ratio fundamentalis*, n. 80.

70) Cf. Constitution, *Sacrosanctum Concilium*, n. 15; *Instructio ad exsecutionem Constitutionis de sacra Liturgia recte ordinandam*, issued by the Sacred Congregation of Rites, 26 September 1964, n. 11: *AAS*, LVI (1964) p. 879.

71) Cf. Constitution, *Sacrosanctum Concilium*, n. 24.

72) *Ibid.*

73) Constitution, *Sacrosanctum Concilium*, n. 16: "Moreover, other professors while striving to expound the mystery of Christ and the history of salvation from the angle proper to each of their own subjects must nevertheless do so in a way which will clearly bring out the connection between their subjects and the liturgy, as also the unity which underlies all priestly training". Cf. Decree, *Optatam totius*, n. 16; *Ratio fundamentalis*, n. 90.

74) Cf. Constitution, *Sacrosanctum Concilium*, nn. 112-121; Instruction, *Musicam sacram* of the Sacred Congregation of Rites, 5 March 1967: *AAS*, LIX (1967) pp. 300 ff.

h) Liturgical formation in the continuing education for some students

61. In the field of continuing or permanent education of priests who have already finished their seminary course, according to the norm of the Second Vatican Council (79), there ought to be a place for studying sacred liturgy. This is quite important because in the course of normal seminary training it is not possible to exhaust the treasury of the sacred liturgy and because modern circumstances make this advisable. As a matter of fact, human and societal customs change so rapidly now that it is not possible to foresee, during the seminary training period, what new difficulties will show up in pastoral work nor what kind of liturgical confusion might arise. Neither is it possible to overlook the wide and swift diffusion of periodicals, meetings, use of the media, and the pressure of public opinion, which also affect the sacred liturgy, posing for it difficult questions, which nevertheless must be answered by priests since it involves their daily activity.

Conclusion

62. Ever greater fruit is being daily produced by the renewed liturgy. This is not surprising since the liturgy is the outstanding means by which the faithful can express in their lives and manifest to others the mystery of Christ and the real nature of the true Church. Priests and seminarians must recognize more than the other faithful these benefits, since in the liturgy they acquire a deeper and fuller experience of the priesthood and its requirements. They are invited to "imitate what they handle".

In this way, therefore, the assiduous study and exercise of the sacred liturgy ceaselessly recalls to their minds the goal towards which all their apostolic labours tend. At the same time all their study efforts, their pastoral work, and their interior lives become more mature and more deeply unified.

Given at Rome from the offices of the Sacred Congregation for Catholic Education on the Solemnity of Pentecost Sunday, the third day of June in the year of our Lord 1979.

Gabriel-Marie Card. GARRONE
Prefect

Antonio-Maria JAVIERRE-ORTAS
Titular Archbishop of Meta
Secretary

[illegible] May 1967: *AAS*, LIX (1967) n. 20, pp. 552-553.

31) Cf. *Ratio fundamentalis*, nn. 94, 97-99.

32) Cf. Constitution, *Lumen Gentium*, n. 11; Decree, *Perfectae Caritatis*, n. 6; *Ratio fundamentalis*, n. 52; Encyclical Letter of Pope John Paul II, *Redemptor Hominis*, 4 March 1979: *AAS*, LXXI (1979) pp. 310 ff.

33) Cf. Decree, *Presbyterorum Ordinis*, n. 13.

[illegible] *fundamentalis*, n. 55.

50) Rituale Romanum... *Ordo paenitentiae, Praenotanda*, n. 7; cf. Encyclical Letter of Pope John Paul II, *Redemptor hominis*, 4 March 1979: *AAS*, LXXI (1979) pp. 314 ff.

51) Cf. Rituale Romanum... *Ordo paenitentiae, Praenotanda*, n. 22.

52) Cf. Motu Proprio of Pope Paul VI, *Ad pascendum*, 15 August 1972, I and III: *AAS*, LXIV (1972) p. 538-539.

53) Cf. *Ibid., IV: AAS*, LXIV (1972) p. 539.

[illegible] *Ratio fundamentalis*, n. 90.

74) Cf. Constitution, *Sacrosanctum Concilium*, nn. 112-121; Instruction, *Musicam sacram* of the Sacred Congregation of Rites, 5 March 1967: *AAS*, LIX (1967) pp. 300 ff.

75) Constitution, *Sacrosanctum Concilium*, n. 129.

76) Cf. nn. 20-21 above.

77) Cf. Constitution, *Sacrosanctum Concilium*, n. 13.

78) Cf. *Ratio fundamentalis*, n. 85.

79) Cf. Decree, *Optatam totius*, n. 22; *Ratio fundamentalis*, nn. 100-101.

APPENDIX

A list of questions which seem important to treat in the liturgical instruction imparted in seminaries

The modern need for a deeper liturgical formation

1. According to the norm laid down in the Constitution, "*Sacrosanctum Concilium*", "the study of the sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of study; in Faculties of sacred theology it is to rank among the principal subjects. It is to be taught under its theological, historical, spiritual, pastoral and juridical aspects". (1)

Thus, the discipline of the liturgy is to be taught in such a way as to satisfy modern day needs:

a) the renewal of the liturgy, begun by the Second Vatican Council and now being put into effect, ought to be grasped in the light of liturgical tradition, not only of the West but also of the Eastern-rite churches; (2)

b) since the Second Vatican Council promoted liturgical renewal according to the spirit and traditions of various peoples, (3) a more careful and detailed study of the liturgy both historically and theologically, is needed so as to avoid harming the authentic and true spirit of liturgical reform;

c) in ecumenical dialogue there are many questions of a diffcult nature that arise from the liturgy, both doctrinally, such as the sacrificial nature of the Mass, Holy Orders, and the other sacraments, and pastorally, as described in the Ecumenical Directory and in other documents issued by the Apostolic See;

d) finally and in a very special way, since the "*legem credendi lex statuat supplicandi*", liturgical tradition should be so studied as to shed light upon doctrinal and disciplinary questions which are being discussed today concerning the mystery of Christ and the sacraments. Indeed, the sacred liturgy through prayer opens up for the students the source of the Christian mystery and thus it nourishes their spiritual lives and fosters unity among the various disciplines of the theological course to a high degree.

The nature of this list

2. The items on this list which are proposed here are not intended as a rigid framework for setting up the curriculum for liturgical formation. Rather this is to be done according to the requirements of local circumstances.

According to the norm laid down by the "*Ratio fundamentalis institutionis sacerdotalis*", the seminarians are to begin their studies with an introductory course in which they are initiated into the mystery of Christ and the history of salvation, a course which is "designed to enable the students to appreciate the idea which lies behind their ecclesiastical studies, their general plan, and their connection with the apostolate. At the same time it should help them to deepen their own faith, to understand at greater depth their priestly vocation, and consequently to commit themselves with greater awareness". (4) This cannot be done unless at the same time they are given a suitable introduction to the liturgy, which could be either a part of this introductory course or else a course apart, especially imparted at the beginning of the philosophy-theology curriculum. In this introduction there should be some treatment of the role of the sacred liturgy in the economy of salvation, in the life of the Church, and in the spiritual life of each Christian. It would be most useful at the beginning of the course to give the students a brief explanation of the Mass and of the major Hours of the Divine Office.

3. The order of the liturgical matters presented above could be changed around so that liturgical formation harmonizes more closely with the other theological disciplines and with the life of the seminary itself. For instance, a deeper study of the first chapter of the Second Vatican Council's Constitution on the liturgy will be most profitably received by the students who already have been instructed in some of the first, elementary notions of sacred theology. Also it is sometimes useful to treat the liturgical year and the various celebrations of the liturgy while they are actually being celebrated. Similarly, to associate the liturgical study of the sacraments with the theological study of them is most opportune.

4. All the material presented on this list is not intended to be what the liturgy professor must impart with fullness in his lectures. He should make a selection of the topics which will succeed in giving his students an essential, global view of the liturgy, at least by touching upon the main points and by avoiding omissions which would be harmful to the preparation of future priests. The more detailed questions, not dealt with in the lectures, should be proposed to the seminarians for their private study or for study in small groups, as has already proved useful for obtaining fine results in other disciplines.

LITURGICAL FORMATION IN SEMINARIES

5. The liturgy teacher must not forget that his main job is to lead the students to study the liturgical texts which the seminarists must understand. This is so that, when they become celebrants of the liturgy, they will be capable of leading the people to a knowledgeable and fruitful participation in the mystery of Christ.

6. When it is pointed out, as often is done in this list, that the ancient sources be approached and studied, this should be understood as an exhortation to an ideal which, of course, can only be reached by taking account of the particular resources and limitations of the individual seminaries.

The suitability of harmonizing this discipline with other seminary studies

7. Great care should be exercised to join together harmoniously liturgical studies with other disciplines being taught, as the Instruction states in nn. 52-56. There are many questions which are interconnected, especially regarding the doctrine of the sacraments and their pastoral administration. These questions should be treated either by the liturgy professor or by other professors, but care should be taken to be certain to avoid omissions as well as useless repetition. Indeed there should be interdisciplinary cooperation so that at the same time matters will be treated from the liturgical, dogmatic, canonical, historical, and pastoral points of view, providing the students with special advantages.

Part one

Norms and principles

Article I: The nature of the sacred liturgy and its importance in the Church's life

8. It is helpful to begin with an introduction into the idea of worship presented

Article II: The nature of the liturgy as properly hierarchical and communitarian. Liturgical law

10. According to the norms of nn. 26-32 and 41-42 of the Constitution, the principles should be explained concerning the liturgical assembly, namely the holy people convoked and ordered under the leadership of the bishop (or of the priest who stands in his place). This should be suitably explained from the doctrine of Sacred Scripture, from the examples of the early Church, and from the texts of the Fathers.

Furthermore, it is fitting to include an explanation of the conditions under which it is legitimate to celebrate the liturgy even quasi-privately.

11. There must be insistence upon the different status of members and the variety of offices which is demanded by a liturgical assembly. Therefore, there must be a description of the parts of the celebrant, of the ministers, of the choir, and of the people. The part of the faithful laity and their active participation should be explained according to the mind of the Second Vatican Council. At the same time, the distinction must be explained between the common priesthood of all baptized people and the ministerial priesthood by virtue of which the presiding priest leads the liturgical assembly "in the person of Christ". (15).

12. The pre-eminent office of the bishop is to be set out according to the mind of the dogmatic Constitution "*Lumen Gentium*".

13. With a short historical exposition, the professor should demonstrate how liturgical laws are under the control of the sacred hierarchy and how this belongs to the hierarchy by divine right. Also it should be explained how, in the course of time, there has been, obviously, some variety in the way this right has been exercised.

Thus the instruction comes up to the present day, setting out what is decreed

19. Something should also be said about liturgical language, setting out a brief history of the discipline in this matter both of the West and of the East. If the teacher has the skill and training, it could be shown how the translation of the sacred books, especially from Greek into Latin, brought about the formation of a Christian language and it could be shown how certain principles are to regulate translations into the vernacular today.

20. Since the liturgy does not only use words but also signs "chosen by Christ or by the Church to signify invisible divine reality", (18) one should speak, in the lessons given, both about gestures and physical bearing as well as about the material things used in liturgical worship. When teaching about the gestures and bearing and their meaning and their power to move souls, one should draw instruction from Sacred Scripture and from the works of the Church Fathers. With care, efforts must be made not to allow this teaching to remain abstract, but insure that it filters down to liturgical practice. Even if done briefly, it is helpful to explain singly the meaning, especially the biblical meaning, of the various natural elements used in the liturgy, such as light, water, bread, wine, oil, incense, etc., in particular, those elements which serve as the material of the sacramental signs.

21. Since today there are some "who try to divest liturgical worship of its sacred character and therefore believe falsely that one is not to use things and garments which are sacred but substitute for them things which are common and vulgar", it will be necessary to refute these opinions just as one must do with those who "pervert the genuine nature of the sacred liturgy". (19)

22. There should be a theological explanation about the places dedicated to worship and to their meaning. The rite for the dedication of a church should be explained. Also the purpose of the altar, the place destined for the reservation of the Blessed Sacrament, the chair of the celebrant, the ambo (pulpit), and the baptistry should be studied.

23. Efforts should be made so that the seminarians are trained to draw from

that the students be exposed to the liturgical sources of the first centuries (for instance, the Didache, Saint Clement of Rome, Saint Justin, Saint Irenaeus, Tertullian, Hyppolitus of Rome, Saint Cyprian, the Didascalia and the Apostolic Constitutions, the Pilgrimage of Hygeria) and texts selected from the early anaphoras and from the catecheses of the Fathers.

27. As the laws and texts of the liturgy gradually evolve in the churches in various regions, it would be suitable at this point to delineate the diverse liturgical families, both of the East and of the West, with a brief explanation of the origin, their history, and their characteristics. This is of the highest importance especially for those areas where many faithful of the Eastern-rite churches live.

It is advisable to make clear the affinities among the rites. In explaining the individual liturgical actions, especially the sacraments, a special place should be given to the texts and rites of the different liturgies which serve to enrich doctrine and nourish devotion.

28. The work of the Council of Trent should be set out, showing how it corrected liturgical abuses and promoted liturgical unity. The decrees of this Council about the sacred liturgy should be presented. Likewise, it should be explained how, through the disposition of this Council, and according to its mind, the Roman Pontiffs amended the liturgical books, which were widely disseminated and remained in use until our own time. Then, it would be opportune to narrate briefly how from the 17th to the 19th century, notwithstanding all sorts of difficulties, the liturgy made progress, thanks especially to the quality of historical study: thus we could mention devotion to the Eucharist, the conscientious observance of the rubrics, pastoral work promoted so that the faithful might understand and participate in the liturgy. This led the way to the renewal begun by Pope Saint Pius X in our century and greatly promoted by the Second Vatican Ecumenical Council.

29. To understand better modern liturgical renewal, it would be most useful to outline for the students the series

and its importance in the Church's life

8. It is helpful to begin with an introduction into the idea of worship presented from the anthropological and psychological viewpoint, inasmuch as it influences the human mind and may be found, albeit in a deformed way, even in secularized societies.

9. The Christian liturgy, however, completes and goes far beyond the simple idea of cult. This will be made clear by explaining and commenting on the doctrine in numbers 5-13 of the Constitution *Sacrosanctum Concilium;*

a) the nature of the liturgy which "rightly is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of man is manifested by signs perceptible to the senses and is effected in a way which is proper to each of these signs; in the liturgy full public worship is performed by the Mystical Body of Christ Jesus, that is by the Head and His members". (5)

b) the paschal mystery of Christ, His passion, resurrection from the dead, and His ascension, celebrated in the liturgy of Church (6) "whence all sacraments and sacramentals draw their power" (7)

c) the place the liturgy has in the economy of salvation. That is to say that "the wonders wrought by God among the people of the Old Testament were but a prelude" (8) to the salvific work of Christ because "all of this happened to them as a presage". (9) Indeed the work of Christ was done when He was born of a woman, made subject to the law, suffered under Pontius Pilate, and rose on the third day; the Church preaches the Good News until the end of the world, celebrates the Eucharist, and administers the other sacraments, recognizing the presence of Christ in the sacred liturgy (10) and she anticipates in the earthly liturgy that of heaven (11) when God shall be all in all.

Furthermore one must explain:

d) how the liturgy uses perceptible sacred signs to signify invisible divine things and how through these signs, each in its own way, the sanctification of mankind is effected. (12)

e) how the liturgy, as an exercise of the priestly office of Christ consists of a twofold movement: from God to mankind to bring about sanctification and from mankind to God to give Him adoration in spirit and in truth. (13)

f) although the sacred liturgy does not exhaust the entire activity of the Church, it is, nevertheless, "the summit toward which all the action of the Church is directed and at the same time the fountain from which all her power flows". It should prove helpful to explain this thoroughly according to the mind of the Constitution. (14)

... of time, there has been, obviously, some variety in the way this right has been exercised.

Thus the instruction comes up to the present day, setting out what is decreed about the liturgy in the Constitution n. 22, namely the parts to be exercised by the Apostolic See, the Bishops' Conferences, and the local bishops.

14. Likewise by an historical exposition, it should be set out why the Church, little by little even from the most ancient times, has forbidden improvisation in the composition and offering of made-up prayers in the liturgy and how, at the present time, she has imposed limits upon flexibility, variety and experiments.

Article III: The instructive and pastoral nature of the liturgy

15. "In the liturgy God speaks to His people and Christ is still proclaiming His Gospel and the people reply to God in song and prayer". (16) The first part of the liturgy is, therefore, given over to Sacred Scripture, that is to say the word of God both read and listened to by all, or else sung by the assembly. The teacher should treat more widely the use of Sacred Scripture both in the readings and in the songs taken from them. Nor should the instructor neglect to lecture about non-biblical readings and about the hymns composed by the Church. General principles should be put forward about bible celebrations, the homily, and catechetics, emphasizing the great importance of Sacred Scripture for understanding the signs, actions, and prayers of the liturgy. (17)

16. Great care should be shown in pointing out the specific usefulness of sacred song and its place in the liturgy. Thus, there should be pointed out the diverse kinds of songs: psalmody by which the psalms and biblical hymns are sung; hymn singing; doxologies; acclamations, etc. With various examples one should point out the dialogue that takes place beteen the celebrant and the assembled faithful.

17. The different kinds of prayers should be explained: both the priest's prayer (for instance, orations, thanksgivings, blessings, exorcisms, indicative formulas, private prayers), and the prayer of the assembled faithful (such as Sunday prayers, silent prayer, litanies, etc.).

18. If possible, a brief history of sacred song, should be given including its origins, its early development, and the nature of Gregorian chant. One should also recall other forms of approved tradition and should finally point out the principles in the Instruction of the Sacred Congregation of Rites of March 5, 1967, about sacred music in the liturgy.

... altar, the place destined for the reservation of the Blessed Sacrament, the chair of the celebrant, the ambo (pulpit), and the baptistry should be studied.

23. Efforts should be made so that the seminarians are trained to draw from the ideas of their other studies a better understanding of the history and laws of sacred art. Something appropriate should be said about Christian econography and about the principles of modern sacred art which need to be respected as they are useful for Christian people.

24. From all this the teaching role of the liturgy is quite clear and it is also clear how, "although the sacred liturgy is above all the worship of the divine Majesty, it also contains abundant instruction for the faithful". (20) Account must be taken of the proposition that "*legem credendi lex statuat supplicandi*" (the law of prayer establishes the law of belief) and thus the norms should be taught for distinguishing the matters which the Church proposes in her liturgy for the faithful to believe from others over which the Magisterium does not exercise its authority because of their nature.

25. In all these things account must be taken of the difficulties faced by modern man, and apt means for confronting them should be proposed to future pastors of souls. For this it is useful to have in mind some of the sciences of man, such as psychology and sociology, taking account however, of what is stated in the Instruction above in n. 50.

Article IV: The notion of the history of the sacred liturgy

26. When giving an orderly exposition of the individual liturgical actions and of the sacraments, the history of each rite must be dwelt upon both to effect understanding of modern liturgical usage and to make sacramental theology more clear and precise.

To allow everything in the course of the liturgical lectures to proceed better, it will be useful to give some short emphasis to each phase and to all periods in the whole history of the liturgy and to point out the reciprocal connection between the liturgy and Christian spirituality.

This, insofar as possible, should begin with a description of Jewish prayer used in the time of Christ, especially that of the synagogue, that used in private homes and that of the passover celebration, so that the seminarians can recognize the similarities to Christian prayer while also noting what is "original" about Christian prayer.

Then there should be a description of the liturgical assembly in the age of the Apostles. It is also desirable

... Saint Pius X in our century and greatly promoted by the Second Vatican Ecumenical Council.

29. To understand better modern liturgical renewal, it would be most useful to outline for the students the series of documents by means of which liturgical renewal was gradually accomplished.

Part two

The Mass and Eucharistic Worship

Article I: The general notions of the Mass to be explained to the students

30. Before all else, there must be an explanation of the New Testament texts about the institution of the Eucharist. They should be compared with the texts of Jewish prayers used in daily life and in the passover supper as well as with other testimony which surrounds the Eucharistic institution.

31. There should follow a short history of the Mass so as to make clear the common elements of the Mass as they appear in all the liturgies, so these might be better understood in the present day Eucharistic celebration and be more easily presented to the Christian people.

It is desirable that the students, where possible, actually read some of the early Mass texts either selected from works of the Fathers or taken from the ancient liturgies. These can be found today in many good anthologies.

Especially in areas where there are faithful of the Eastern rites, the seminarists should receive some idea about the Mass in those rites, particularly about their spiritual aspect.

32. The various ways of celebrating the Mass should be described: stational Masses, Mass with the people present, Mass without people present. According to the "*Institutio generalis missalis Romani*", published in 1970, the parts should be set out: of the celebrant, the concelebrants, the ministers, the choir, and the faithful.

33. Concelebration should be treated more completely along with an explanation of its present discipline in the tradition of the West and the East.

34. According to the mind of the "*Institutio generalis*" (chapters 5-6) mentioned above the requisites for celebrating Mass ought to be explained. These derive not only from force of tradition and

LITURGICAL FORMATION IN SEMINARIES

law but also from the necessities of the human mind and human nature itself: these include the church building, the altar, the altar's ornamentation, the sacred vessels, the vestments of the priests and ministers, etc.

Article II: Norms for explaining correctly to the students the individual parts of the Mass and of the rites

35. The instructors are to explain the two parts that, in a certain sense, constitute the Mass, namely the liturgy of the word and that of the Eucharist, both so closely joined together as to form one single act of worship. (21)

36. The teacher then should explain fully the individual rites in the Mass, giving to each its proper importance: thus, for instance, an explanation should be given of the entrance rite, the stages of the readings in the liturgy of the word, up to the Gospel, the homily and the prayer of the faithful, the role of the offertory, the nature and format of the entire Eucharistic prayer, the rite of preparation for communion, and the final and concluding rites.

As far as possible, the individual rites should be explained under their historical aspect and also by comparing them to the rites of other liturgies.

37. In the same way other constituent parts of the Eucharistic prayer should be defined and explained. (22)

38. The distribution of Holy Communion under both species should be presented under its historical, theological, and pastoral aspects.

39. According to the mind of the Instruction *"Eucharisticum mysterium"* of May 25, 1967, some indication should be given of how the faithful are to be instructed to participate in the Mass so as to obtain greater fruits from this participation and also how the Eucharist is to be seen as the centre of the entire sacramental system.

40. When the instructor speaks about the liturgy of the word, he should also speak about the celebrations of the word as indicated in the Constitution in article 35, 4. (23)

Article III: Eucharistic worship outside of Mass

41. Since the worship of the Holy Eucharist outside of Mass has greatly developed through the centuries, care must be taken to explain this, taking account of the Holy Sacrifice of the Mass itself and the mind of the above mentioned Instruction of May 25, 1967. Also there shuld be a lecture on the part of the Roman Ritual entitled *"De sacra communione et de cultu mysterii eucharistici extra missam"*, issued on June 21, 1973.

The reception of Holy Communion outside of Mass and also the custody of the Blessed Sacrament, including the theological and pastoral reason for these practices and the juridical conditions that regulate them, should be spokn about.

Then, there should be lectures about other devotions connected with the Holy Eucharist and their principal forms, which are: processions, exposition of the most Blessed Sacrament, Eucharistic Congresses. These are recommended, and they are regulated by these same documents to be sure that they derive from Holy Mas and stimulate the faithful toward participation in the Sacrifice and in Holy Communion.

Fathers, Christian matrimony and sacred virginity are closely associated and understood together, it is fitting to harmonize the presentation of the liturgy of marriage with the liturgy of the consecration of virgins, described in the restored Roman Pontifical.

Article IV: The liturgy of religious consecration

52. The rite of the consecration of virgins and the rite of religious profession, when they are briefly described, show how religious life constitutes a special state of life in the Church, as taught by the Second Vatican Council, in the dogmatic Constitution, *"Lumen Gentium"*. (24)

Article V: The penitential liturgy

53. Highly desirable for the students is a short and succinct history of the liturgy and the discipline of penance so they might more easily grasp the meaning of the sacrament of Penance and of other penitential acts.

With the help of the new Roman Ritual and of the Pastoral Norms issued by the Sacred Congregation for the Doctrine of the Faith on June 16, 1972, the rite of the sacrament of Penance should be explained and there should be an instruction about the conditions under which it is permitted to impart general absolution.

Also there should be a description of the penitential nature of the Lenten liturgy, of the importance of the penitential act at the beginning of Mass, and of the norms in the above cited documents for the celebration of the penitential rites.

Article VI: The liturgy of the sick

54. Explanation should be given of the Apostolic Constitution *"Sacrum unctionem"*, issued on November 30, 1972, and of the *"Ordo unctionis infirmorum eorumque pastoralis curae"* as found in the

to the Constitution on the sacred liturgy of the Second Vatican Council. (27) With historical demonstration it should be shown that Sunday is the weekly Easter, closely joined to the original situation of the early Church, through apostolic tradition, since it takes its origin from the very day of the Lord's resurrection. (28)

60. Pastoral reasons should be carefully put forth which can lead to a true sanctification of this day as all the faithful are duty bound to observe.

61. The Sundays "during the ordinary time of the year" offer to the Christian people great riches from God's word. Therefore, students must be taught how to promote these riches through the faithful and diligent observance of the laws regarding liturgical celebrations.

Article II: The liturgical year

62. Even though the students are taught by their superiors and teachers wisely and carefully to celebrate the seasons and feasts as they occur throughout the year, it is still fitting to treat in the lectures in an ordered and harmonious manner a summary of the main aspects of the liturgical year. This should be done in the light of history and according to the mind of the Motu Proprio entitled *"Mysterii paschalis"*, issued by Pope Paul VI on February 14, 1969.

63. Above all else, there should be a treatment of the history and spiritual character of Easter and the Easter season, namely, the fifty days after Easter which close with the Solemnity of Pentecost, the Easter triduum, and the preparation for Easter, that is, Lent. Most of all the seminarians should be trained to live the paschal mystery in the depths of their souls and to prepare themselves for their future paschal ministry.

64. Then there should be an explanation of the Christmas and the Epiphany cycle of feasts along with their history and their spiritual meaning.

65. There should be a brief explanation of the more recent Solemnities of our

Part three

The other sacraments and the sacramentals

42. The commentary imparted on the renewed Pontifical and the Ritual should be mainly taken from the texts themselves and their "Praenotanda" so that the doc...

down by Bishops' Conferences and the local Ordinary.

48. It is appropriate also to speak

be mainly taken from the texts themselves and their "*Praenotanda*" so that the doctrine contained there might be drawn out. It helps, in explaining and understanding this, to take account of the history of the rites. Each part of tis study should include pastoral instruction by which the candidates for the priesthood will be prepared for their future sacred ministry.

Article I: Christian initiation

43. Christian initiation, that is, the rite of the catechumenate, the sacraments of Baptism and Confirmation along with first Communion, must be diligently explained since it is the foundation of the catechetical instruction that is given to children and also since, in many parts of the world, a large number of adults are led through the same stages in their Christian initiation.

44. It is, therefore, desirable that a thorough explanation be given of the history of the baptismal liturgy and of the liturgical catechumenate so that the arrangement of conferring Baptism on adults by stages might be rightly understood and shown. The baptismal rites should be explained in connection with the liturgy of Lent, the text of the Mass for the blessing of the oils, and the rites and texts of the Easter vigil and the octave of Easter.

45. The students should be asked and encouraged to read the baptismal catecheses o the Fathers of the Church, easily accessible today, since there are editions printed in the original languages as well as in the vernacular.

46. It is suitable to give a short explanation of the baptismal anniversary celebrations both the older and the newer forms, using this occasion for a careful pastoral instruction on their importance and on the fruits that can be legitimately expected from these celebrations in the spiritual life of the parish and of the faithful.

47. In the same way and along similar lines, the rite of Confirmation should be explained as set out in the Apostolic Constitution "*Divinae consortium*", of Pope Paul VI, issued on August 15, 1971. This should be done in such a way that light is thrown on the force of this sacrament and its close connection with Baptism.

In a special way either the liturgy professor or the professor of pastoral theology must explain the spiritual resources provided by a good preparation and celebration of Confirmation. They also must, at the same time, explain the regulations about this matter laid

48. It is appropriate also to speak briefly about the Eucharist as the "crowning" of the sacraments of initiation and about the admission of youngsters to first Holy Communion.

Article II The sacrament of Holy Orders and the various ministries

49 The rite and discipline of the sacrament of Holy Orders and of the various other ministries of the Church must be presented and explained with a fullness that corresponds to the dispositions for their renewal as set down by the Second Vatican Council. There is some question as to whether this matter should be treated in its normal place during the course of the liturgy lectures or left to a gradual treatment to be done at the times the seminarians are admitted to the ministries and to Sacred Orders.

As a minimum, however, the liturgy teacher has the task of explaining the texts of the new Roman Pontifical and illustrating through a study of historical tradition the Apostolic Constitution "*Pontificalis Romani*", issued on June 18, 1968, and the Motu Proprio "*Sacrum diaconatus ordinem*", issued on June 18, 1967, as well as both "*Ad pascendum*" and "*Ministeria quaedam*", issued on August 15, 1972.

In so far as possible, something should be said about the ritual of ordination used in the churches of the Eastern rites, especially in those areas where many of the faithful of these rites reside.

50. Efforts should be made to explain well the rite of episcopal consecration so that it will be clear that all the Orders and ministries have reference to the bishop and especially that it is clear that priests are collaborators with the bishop and have received "*secundi meriti munus*".

Article III: Matrimony and virginity

51. The rite of marriage is to be presented historically, illustrating its variety and its proper use adapted to different places. It should be shown that the rite has been always adapted to the religious and civil customs of diverse peoples. The texts and the readings, which the new Ritual abundantly offers, should be described.

Since, according to the doctrine of the New Testament and of the Church

... issued on November 30, 1972, and of the "*Ordo unctionis infirmorum eorumque pastoralis curae*" as found in the new Roman Ritual. This reform, set up by the Second Vatican Council (25) might be opportunely presented in connection with the study of the history of the liturgy.

Article VII: The liturgy of Christian death

55. The liturgy course should also treat the liturgy of the dying and of the dead. This should indeed include treatment of Holy Viaticum, and then the rite of the recommendation of a dying person's soul, and, finally, the funeral rites. Due light should be thrown upon all the aspects of these rites in which the paschal mystery is relived. The students should indeed be exhorted to make good choices from among the great riches offered in the texts of the new Ritual. They should be instructed about the pastoral care of the dying and about the pastoral importance of funeral celebrations.

Article VIII: The sacramentals

56. There must be some treatment of processions in general and their religious importance. Also it should be shown how pilgrimages are really a certain form of procession and it should be explained how they have pastoral value.

57. From the historical and theological point of view there should be an explanation, even if brief, of blessings, with insistence upon their usefulness and value in sanctifying everyday life. An attitude of respect for the various legitimate ways in which a Christian practices his faith in the course of his life must be inculcated into the students. At the same time, the seminarians should be warned to be cautious and to avoid abuses and superstitions.

Part four

The sanctification of time

58. A study of Sunday as the day which is "the foundation and the nucleus of the whole liturgical year" (26) should be given priority.

Article I: Sunday

59. The highest importance must be given to Sunday. Its definition and elements should be explained according

... spiritual meaning.

65. There should be a brief explanation of the more recent Solemnities of our Lord inserted into the liturgical year: the Holy Trinity, Corpus Christi, the Sacred Heart, Christ the King, etc.

66. There should also be an historical instruction about the veneration paid to the Blessed Virgin Mary in the Church. (29) There should follow a special study of her feasts as they occur throughout the year.

67. With regard to the veneration paid to the saints whose "Memorials" have been introduced into the liturgical year, account should be taken of the doctrine contained in the Constitution on the sacred liturgy of the Second Vatican Council. (30) There should be a short description of historic origin and development of the cult of the martyrs and of the other saints, the devotion owed to their tombs and their relics, and the importance of the veneration of the saints for a Christian life.

Article III: The sanctification of the hours of the day and the Divine Office

68. So that the souls of the students will be prepared to solemnize in a pious and fruitful way the Divine Office, it is important for the liturgy teacher to go over with them the "*Institutio generalis*" which is a preface to the book of the Liturgy of the Hours, promulgated by Pope Paul VI on November 1, 1970.

69. There must be insistence upon the doctrinal part of this "*Institutio*" (Chapter 1). Above all it must be shown how Christ entrusts to His Church the duty of praising God, which is done not only through the Holy Eucharist but also in other ways, including especially the Divine Office. (31)

70. From the testimony given by the Acts of the Apostles and by Church Tradition, one can show the great importance of the Hours of the Office for the sanctification of the whole day and of each part of the day, and how suitably this satisfies the divine precept to pray always. The symbolic force of each of the Hours can be clearly deduced from the early spiritual writers and from the prayers found in the new book of the Liturgy of the Hours.

71. Arguments should be presented to support the special spiritual and pastoral weight given to Lauds and Vespers which

LITURGICAL FORMATION IN SEMINARIES

the Second Vatican Council calls the hinges of the whole Office. (32)

72. An explanation should be given of how the Church recites as her own this daily prayer as truly "the voice of the bride addressing her bridegroom, the very prayer which Christ Himself together with His Body addresses to His Father". (33)

73. The devotion of the students to the psalms should be fostered through the lectures in exegesis given by the professor of Sacred Scripture and also by the titles and descriptive prayers contained in the book of the Liturgy of the Hours. (34)

74. From the decrees of the Second Vatican Council (35) there should be an explanation of the communitarian nature of the Divine Office, the general invitation of all the faithful to join in its recitation, and also the special mandate by which priests and others are deputed to this work of celebrating this marvellous song of praise.

75. It would be useful to mention something about the traditions of the different churches regarding the structure and celebration of the Office and also to give a brief historical description of the Roman Office and the change effected in it from the sixteenth century to the present day.

NOTES

1) N. 16; and also the Decree, *Optatam totius*, n. 16.
2) Cf. *Ratio fundamentalis*, n. 79.
3) Cf. Constitution, *Sacrosanctum Concilium*, nn. 37-40.
4) N. 62.
5) Cf. Constitution, *Sacrosanctum Concilium*, n. 7.
6) Cf. *Ibid.*, n. 6.
7) Cf. *Ibid.*, n. 61.
8) Cf. *Ibid.*, n. 5.

Two new Ambassadors present credentials

JAMAICA

Pope John Paul received in audience on 21 March His Excellency Mr Keith Johnson, first Ambassador from Jamaica to the Holy See, who presented his credentials. The Holy Father addressed him as follows.

Mr Ambassador,

It is with much pleasure that I welcome Your Excellency as the first Ambassador of Jamaica to the Holy See and greet through you your country's people and government. A new relationship is beginning between the Holy See and Jamaica, one that will make it possible to have closer cooperation both on the local and the international level.

Your Excellency has mentioned the understanding and collaboration that happily already exist between the Catholic Church and your country. With God's help, your mission will further deepen that understanding and strengthen that collaboration, with fruitful results for the good of the people of Jamaica and of the world.

Your mission, indeed, is intended not only for the benefit of your own country, but also for that of the one human family to which all peoples belong. I look forward to cooperation for the promotion of human rights and freedoms, for the safeguarding of peace, for the advancement of everyone's possibility to live a life in keeping with human dignity—in short, for the service of man in his wholeness, in the manifold riches of his spiritual and material existence.

I have deep respect for the Christian traditions of the people of

Pope John Paul with the new Ambassador of Jamaica H.E. Mr Keith Johnson.

May God make the new relationship between Jamaica and the Holy See prosper. I pray that he may assist Your Excellency in the fulfilment of your high mission and I invoke his blessings on you and on the government and all the people of Jamaica.

Ambassador's speech

Your Holiness,

It is for me a great honour and privilege to have been nominated by my Government as Jamaica's first Ambassador to the Holy See. I enter upon this mission with humility and fully conscious of the great responsibility that it entails.

Jamaica has followed closely Your Holi-

fear, insecurity and selfishness. It constitutes a force which is continually and indefatigably working for universal peace and justice.

At the national level, the Catholic Church has for many, many years been active in both the spiritual and the secular spheres in Jamaica. It has long been recognized for its outstanding work in such fields as education, health and social welfare, especially among the most needy of our society. Your great community has always proved itself ready to contribute willingly whenever special needs or circumstances arise and for this we are most grateful.

I take this opportunity to reiterate the thanks of my Government for your recent financial contribution which is to be utilized in assisting educational programmes in parts of Western Jamaica that were damaged by the flood rains

4) N. 62.

5) Cf. Constitution, *Sacrosanctum Concilium*, n. 7.

6) Cf. *Ibid.*, n. 6.

7) Cf. *Ibid.*, n. 61.

8) Cf. *Ibid.*, n. 5.

9) I Cor 10, 11.

10) Cf. Constitution, *Sacrosanctum Concilium*, nn. 6-7.

11) Cf. *Ibid.*, n. 8.

12) Cf. *Ibid.*, nn. 7 and 33.

13) Cf. *Ibid.* nn. 5-7.

14) Cf. *Ibid.*, nn. 9-13.

15) Cf. Encyclical Letter of Pope John Paul II, *Redemptor Hominis*, 4 March 1979: *AAS*, LXXI (1979) p. 311 and the Letter of Pope John Paul II to all the Priests of the Church of 8 April 1979 in *L'Osservatore Romano*, of 9-10 April 1979.

16) Cf. Constitution, *Sacrosanctum Concilium*, n. 33.

17) Cf. *Ibid.*, n. 24.

18) *Ibid.*, n. 33.

19) Cf. Pope Paul VI, Allocution on Otober 14, 1968, to the Liturgical Consilium.

20) Constitution, *Sacrosanctum Concilium*, n. 33.

21) Cf. Constitution, *Sacrosanctum Concilium*, n. 56.

22) Cf. *Institutio generalis*, n. 55; the circular letter of the Sacred Congregation for Divine Worship on the Eucharistic prayers, April 27, 1973.

23) Cf. *Instructio* of the Sacred Congregation of Rites, September 26, 1964, nn. 37-39.

24) Cf. Chapter VI.

25) Cf. Constitution, *Sacrosanctum Concilium*, nn. 73-75.

26) *Ibid.*, n. 106.

27) Cf. *Ibid.*

28) Cf. *Ibid.*

29) Cf. Constitution, *Sacrosanctum Concilium*, n. 103.

30) Cf. *Ibid.*, n. 104.

31) Cf. *Ibid.*, n. 83.

32) *Ibid.*, n. 89; *Institutio generalis*, nn. 37-54.

33) Cf. Constitution, *Sacrosanctum Concilium* n. 84; *Institutio generalis*, nn. 15-16.

34) Cf. *Instituto generalis*, nn. 100-135.

35) Cf. Constitution, *Sacrosanctum Concilium*, nn. 84-100; Decree, *Presbyterorum Ordinis*, nn. 6 and 13; Constitution, *Lumen Gentium*, n. 41; *Institutio generalis*, nn. 20-37.

dignity—in short, for the service of man in his wholeness, in the manifold riches of his spiritual and material existence.

I have deep respect for the Christian traditions of the people of Jamaica. Those tradition are a promise of even closer cooperation, in recognition of the pre-eminence of the spiritual over the material. They will also ensure, through awareness of the values of the spirit, that developments in the fields of material prosperity, technology and skills are at the service of what really constitutes the human being.

lege to have been nominated by my Government as Jamaica's first Ambassador to the Holy See. I enter upon this mission with humility and fully conscious of the great responsibility that it entails.

Jamaica has followed closely Your Holiness's bold and dynamic initiatives and we have noted with appreciation the Holy See's deep interest in the problems of the poorer countries of this world. We believe that the church has a very special role to play in the whole process of development and in helping to advance the economic, social, cultural and political well-being and aspirations of all peoples. In addition to its direct and tangible activities in these areas, the Holy See constitutes a powerful moral force in a world still characterised by

are most grateful.

I take this opportunity to reiterate the thanks of my Government for your recent financial contribution which is to be utilized in assisting educational programmes in parts of Western Jamaica that were damaged by the flood rains in June of last year.

Your Holiness, I now have the honur to present to you the Letters of Credence accrediting me as Jamaica's Ambassador extraordinary and Plenipotentiary to the Holy See. I also wish to take advantage of this moment to convey to you warmest greetings from the Government and People of Jamaica. It is my sincere hope that my mission will result in even closer relations and cooperation and a deeper understanding between my country Jamaica and the Holy See.

UGANDA

On 21 March the Holy Father received in solemn audience the new Ambassador of Uganda, Mr John Bernard Moli, who presented his credentials. The Pope delivered the following address.

Mr Ambassador,

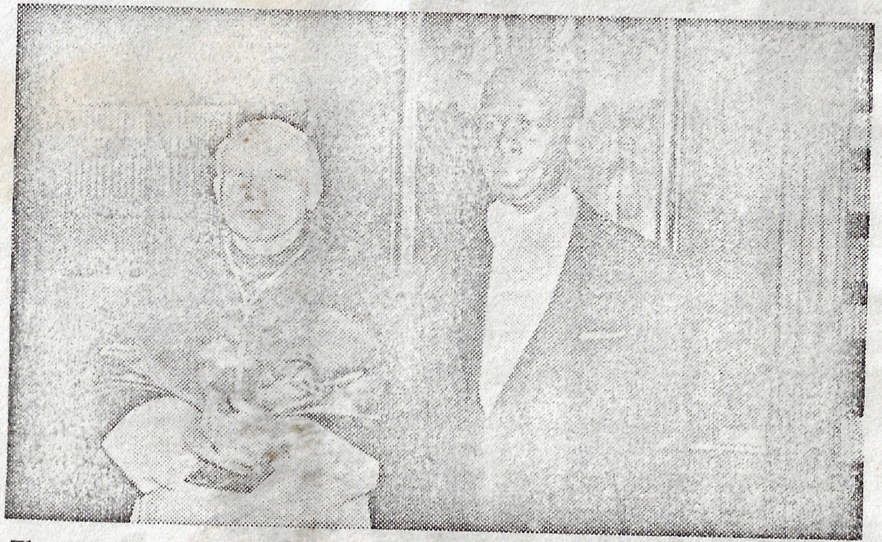
I gladly welcome you to the Vatican and, in accepting the Letters by which you are accredited as Ambassador Extraordinary and Plenipotentiary of the Republic of Uganda to the Holy See, I would ask that you transmit to His Excellency President Binaisa and to the Government and people of Uganda my own greetings and best wishes.

In receiving Your Excellency today, I assure you that the Holy See is following closely the developments which are taking place in your country, and is sincerely interested in the welfare of all the Ugandan people. For this reason I willingly reaffirm the Church's commitment to continue to provide both material and spiritual assistance through the local clergy and the missionaries and through her schools and many other institutions.

I am very glad to hear you make reference to the Ugandan martyrs who courageously laid down their lives for Christ. In this regard I am happy that in the near future a new church will be consecrated to their memory here in Rome. I hope that this church will serve as a symbol of the deep esteem of the Bishop of Rome for the beloved people of Uganda. It is also my fervent wish that the Ugandan martyrs, while witnessing to the supreme values of the spirit, will always remind us of the inviolable dignity of every human being.

It gives me pleasure to hear you express satisfaction with your assignment as Ambassador to the Holy See, and to hear of your desire to contribute to the search for international peace and harmony. I wish you success in your mission and, for its accomplishment, you are assured of all necessary assistance on the part of the Holy See.

I am appreciative of the desires of the President of Uganda to visit



The Holy Father with Mr John Bernard Moli, new Ambassador of Uganda.

ANALYSIS OF GOVERNMENT OF THE INSTITUTE DOCUMENT

The document dated June 30, 1980 entitled "Government of The Institute" was signed by Father Aloysius Ellocuria, on both pages. The document appears to be mandatory in nature. The vicar, is appointed by the Founder (Father Aloysius appointed Brother Caesario as Vicar in a separate action). Everyone in the monastery constitutes the General Assembly, elects four people, who, together with the Vicar and the Superior, constitute the local council. The Superior should convoke the General Assembly every three months and the General Assembly can reelect its four representatives or elect different people. The Council consists of the four people elected by all of the members of the Monastery together with the Superior and the Vicar. The six man council is to meet weekly.

The document appears to be clear, free from ambiguity, and mandatory, particularly as set forth in the first seven paragraphs as paraphrased above. All of the members of the Monastery are to participate in the Government of The Institute, and elect four representatives at their trimonthly meetings. These four members derive their authority from the General Assembly (all of the members of the Monastery), and not from the Superior or the Vicar. It is further important to note that the Council members elected by the General Assembly constitute a two-thirds majority over the two members appointed by the Founder, that is the Superior and the Vicar.

The last three paragraphs of the document set forth the duties of the Council and its relationship to the Founder and the Board of Directors. There is a slight ambiguity in paragraph 8 in the statement "meeting together with the Superior the Council . . .", since the Superior is a member of the Council, being the sixth person. It appears that the statement may have been intended to give emphasis or direction to the Council that it could not legislate or act independent of the Superior. Perhaps the Council could not legislate in an extraordinary matter unless the Superior were present. One might argue that the Council could not legislate, even in ordinary matters, if the Superior were not present, but this interpretation appears to be legalistic and strained. I would understand that a weekly council meeting was intended to be regularly scheduled, such as every Wednesday at 10:00 A.M. The Council would have the authority to act, but its actions would be restricted to ordinary or relatively routine matters if the Superior was unable to attend the regularly scheduled weekly council meetings. I note nothing in the document that indicates either the Superior or the Vicar acting alone or together, have more voting rights, veto rights, or in any other manner are superior to the other members of the Council when carrying out their duties as Council members. Once the Superior is present at the Council meeting, I find no ambiguity whatsoever in the document and it is the Council that "discusses, deliberates and decides on the present needs of persons and things of the community . . ." No ambiguity exists

in that the Council, after discussing and deliberating, "decides".

A copy of its transactions and recommendations is sent to the Father Founder and to each of the Board of Directors. The words "transactions and recommendations" are used instead of decisions. Apparently, the decisions of the Council become the recommendations to the Board of Directors, insofar as certain decisions require some action or approval by the Founder and the Board of Directors. If the decisions of the Council become recommendations to the Founder and the Board of Directors, than there is an implication that the Founder and Board of Directors can accept or reject these decisions/recommendations. This implies a certain Superior/Subject relationship of the Founder and Board of Directors on the one hand and the Council on the other hand. Extrinsic documents and actions should be examined to determine more clearly the relationship. However, there appears to be nothing in the document that implies a subordinate relationship of the Board of Directors to the Council, but rather the opposite is implied. There is nothing to suggest that at the death of the Founder, which death extrinsic evidence will show was expected in a relatively short period of time, the Board of Directors role would change, or terminate.

The Founder and the Board of Directors will meet monthly for regular meetings "above all to examine and study the decisions of the local council." It appears that some decision making role is being given to the Board of Directors. There is some purpose to have the board examine and study the council decisions. There appears to be no limitation on some of the council's decisions that are to be studied and examined, but rahter all of the decisions are apparently to be subject to such scrutiny. There is no dichotomy set forth or even implied between decisions of a spiritual nature versus decisions of a material nature. Extrinsic evidence will have to be examined with respect to the authority of the Board of Directors. The document does not appear to be directed primarily to the Board of Directors, but rather to the Superior and those persons at the Monastery. There appears to be nothing in the document to imply that the Superior or even the Council, can interfere with the normal operation of the Board of Directors by cancelling Board meetings, ordering that elections be held, or ordering that board members not communicate with one another or ordering that a certain agenda will be followed or appointing board members. It appears that if any such authority exists, it must be found in documents, actions or customs extrinsic to the June 30, 1980 document entitled "Government of the Institute", and said authority would be in a certain sense in conflict with the foregoing document.

ANTON H. SAVONIJE
JANE A. SAVONIJE
349 NORTH MYERS ST.
BURBANK, CALIF. 91506

No. 4795

June 24 19 80 16-4/1220

Pay to the order of Very Rev Fr. Carpenter $ 10.00

Ten and no/100 DOLLARS

SECURITY PACIFIC NATIONAL BANK
Magnolia Park Office
3400 W. Magnolia Blvd., Burbank, CA 91505

Memo

Jane A. Savonije

⑈122000043⑈4795⑈030⑈08262⑈

RITA M. SERENO
412 MEADOW LANE 359-8764
MONROVIA, CA 91016

1655

June 6 1980 16-66/1220

PAY TO THE ORDER OF David Sereno $ 50.00

Fifty and 00/100 DOLLARS

BANK OF AMERICA
MONROVIA BRANCH
230 S. MYRTLE AVE., MONROVIA, CA, 91016

MEMO

Rita M. Sereno

⑈122000661⑈1655⑈02305⑈03616⑈

1977

UNITED CALIFORNIA BANK

Del Amo Financial Center Office
21545 Hawthorne Boulevard
Torrance, California 90503
U.S.A.

16-21/223 1220

June 2 1980

pay to the order of Misioneros de Adoracion de Perpetua Monasterio Latino $ 100.00

One hundred 00/100 dollars

Winston H. Hanks
Rosemary M Hanks
445 N. Prospect
Redondo Beach, Ca 90277
U.S.A.

Rosemary M. Hanks

1-213-374-4563

⑈122000218⑈223706416⑈ 1977 11

MARY E MORRIS
90 EILEEN LANE
CONCORD, CA. 94518

564

7/3 19 80

11-35/1210

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $ 3.00

Three 00/00 DOLLARS

BANK OF AMERICA

CONCORD MAIN OFFICE
2118 WILLOW PASS RD., CONCORD, CA 94520

Mary E. Morris

⑆121000358⑆0564⑈01415⑈04153⑈

INTERNATIONAL MONEY ORDER

Bank of America

NATIONAL TRUST & SAVINGS ASSOCIATION
550 MONTGOMERY STREET
SAN FRANCISCO, CALIFORNIA

0405 03129

DATE 7-3-80

11-35/1210

PAY TO THE ORDER OF *** MISSIONARES DE ADORACION PERPETUA ******************** U.S. * 10.00

Bank of America 10 dol's 00 cts

PAYABLE AT CURRENT BUYING RATE FOR BANKERS CHECKS ON NEW YORK OR SAN FRANCISCO
GOOD FOR NOT MORE THAN FIVE HUNDRED ($500) UNITED STATES DOLLARS.

PURCHASER Catherine A. Traugher

A. W. CLAUSEN, PRESIDENT

⑈0405031129⑈ ⑆121000358⑆ 06617⑈85001⑈

JESSE J. ANDRADE
ROSE ANDRADE
313 N. SUNSET
WEST COVINA, CA. 91790

791

16-66/1220

July 3, 19 80

Pay to the order of Fr. Charles Carpenter $ 10.00

Ten + 00/00 Dollars

BANK OF AMERICA

WEST COVINA OFFICE
1050 GARVEY AVENUE SOUTH, WEST COVINA, CA 91790

Rose Andrade

Memo donation

⑆1220⑈0066⑆791⑈05300⑈61026⑈

ALVIN C. ADAMS
MARY V. ADAMS
27738 VIA SARASATE
MISSION VIEJO, CALIF. 92692

621

July 11 1980

16-4/1220

PAY TO THE ORDER OF Misioneros de Adoracion Perpetua $ 50.00

Fifty Dollars no/00 DOLLARS

SECURITY PACIFIC NATIONAL BANK
Mission Viejo Office
24896 Chrisanta Drive
Mission Viejo, CA 92691

Alvin C. Adams

MEMO

⑆122000043⑆0621⑈ 089⑈06575?⑈

611

MRS. EDWARD J. MOLONEY
RITA C. FLEMING
6556 CAMINO CASETA 964-2710
GOLETA, CALIF. 93017

7-7 1980 90-812/1222

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $ 15 —

Fifteen and 00/100 DOLLARS

MID STATE BANK GOLETA VALLEY OFFICE
5956 CALLE REAL
GOLETA, CALIFORNIA 93017

Mrs. Edward J. Moloney

MEMO

⑆122208120⑆ 04 2721⑈9⑈

HELEN R. BENTLEY 12-78
DOUGLAS P. BENTLEY
PH. 780-1591
8701 BLUEDALE STREET
ALEXANDRIA, VIRGINIA 22308

No. 714

7-3 1980 68-408/560

Pay to the order of Misioneros de Adoracion Perpetua $ 100.00

One hundred & no/xx DOLLARS

Bank of Virginia
Hybla Valley Office
Alexandria, Virginia 22306

Helen R Bentley

MEMO

⑆056004089⑆ 627⑈578470?⑈ 0714

Bank of A. Levy

137 E. Thousand Oaks Blvd., Thousand Oaks, Calif. 91360

No. 1472

7/5/1980 90-372/1222

Pay to the Order of MAP $10.00

Ten Dollars + 00/100 Dollars

ISAAC J. BOYKIN, JR.
ROSEMARY BOYKIN
3011 WILLOW LANE 495-3875
THOUSAND OAKS, CALIF. 91360

Memo

Signed Rosemary Boykin

⑆122203727⑆ 2285⑈211⑈

156

CHRISTOPHER BARBOUR
4409 PEPPERWOOD PH. 421-4044
LONG BEACH CA 90808

DATE 20 July 1980 16-66/1220

PAY TO THE ORDER OF Fr. Charles Carpenter M.A.P. $10.00

ten and no/100s DOLLARS

Christopher Barbour

BANK OF AMERICA

LAKEWOOD CENTER BRANCH
5120 GRAYWOOD AVE., LAKEWOOD, CA 90712

⑆122000661⑆0156⑈05109⑈05319⑈

AMERICAN EXPRESS MONEY ORDER 23-1/1020

GW GREAT WESTERN SAVINGS 29-132,471,630

PAY THE SUM OF
NOT GOOD OVER $1,000.

DATE 7/27/1980

TO THE ORDER OF Fr. Charles Carpenter

Mr. & Mrs. Jack Zittere 3628 W. 177th St. Torrance Cal. 90504

SENDER'S NAME AND ADDRESS

BEFORE CASHING READ NOTICE ON BACK

CHAIRMAN

PAYABLE THRU FIRST NATIONAL BANK DENVER, COLORADO

AMERICAN EXPRESS COMPANY ISSUER

⑆102000018⑆29 ⑈132471630⑈

LARCHMONT VILLA BRANCH
BANK OF AMERICA
LOS ANGELES, CA

AMOUNT OF CHECK

JACO INDUSTRIALS/VALLEY PLASTICS
821 S. VICTORY BLVD.
BURBANK, CA 91502

1352

7-28 1980 16-66/1220

PAY TO THE ORDER OF Five hundred and 00/100 ——— $500.00

Missionaries of Perpetual Adoration

JACO INDUSTRIALS/VALLEY PLASTICS
Arthur Carr

⑈001352⑈ ⑆122000661⑆ 03438⑈02729⑈

The National Bank of Australasia Limited

INTERNATIONAL CHEQUE

No. 3-081 229347
State/Sch No

ISSUING BRANCH 275 SWANSTON STREET MELBOURNE 1-772/260

24TH. JULY 19 80

PAY REV. CHARLES CARPENTER OR ORDER

THE SUM OF FIFTY SEVEN DOLLARS AND EIGHTY EIGHT CENTS UNITED STATES CURRENCY

US$57-88

For The National Bank of Australasia Limited

TO THE NATIONAL BANK OF AUSTRALASIA LIMITED
New York Agency, 299 Park Ave., New York

STAMP DUTY PAID

A. MONITTO Authorised Signature

Authorised Signature

⑈229347⑈ ⑆026007728⑆ 10⑈00002

ZELDA M. HAYTER
4537 FULTON AVENUE
SHERMAN OAKS, CA 91403
789-9489

3477

June 21 19 80 16-66/1220

PAY TO THE ORDER OF Rev. Charles Carpenter, MAP. $5.00

Five and no ——— xx/xx DOLLARS

BANK OF AMERICA NT&SA
RIVERSIDE-WOODMAN OFFICE
13700 RIVERSIDE DR., SHERMAN OAKS, CA 91423

mass offering

Zelda M. Hayter

⑈003477⑈ ⑆122000661⑆ 03973⑈02664⑈

BANK OF COMMERCE

4TH & MARKET BRANCH
1600 SW. 4TH AT MARKET, PORTLAND, OREGON 97204

2243

****7-3-80***** 19__ 24-598/1230

PAY TO THE ORDER OF ****Missionaries Of Perpetual Adoration********************* $****1000.00****

The sum of 1,000dols00cts UNITED STATES DOLLARS

FOR CANADIAN IMPERIAL BANK OF COMMERCE

IN PAYMENT OF CASHIER'S CHECK

AUTHORIZED SIGNATURE

COUNTERSIGNED

⑈002243⑈ ⑆123005982⑆ 722 0000 009⑈

THE FACE OF THIS DOCUMENT HAS A COLORED BACKGROUND — NOT A WHITE BACKGROUND

GIRO INTERNACIONAL

CROCKER NATIONAL BANK

SAN FRANCISCO, CALIFORNIA

415882

11-8/1210

VOID

FECHA July 18, 1980

PAGUESE A LA ORDEN DE ***PADRE CARLOS CARPENTER**************** U.S. $**30.00***

CANTIDAD MAXIMA U.S. $500

C N 30 DOLS 00 CTS

PAGADERO AL TIPO DE CAMBIO DEL DIA PARA LA COMPRA DE GIROS BANCARIOS SOBRE SAN FRANCISCO, CALIFORNIA U.S.A.

FIRMA DEL REMITENTE

THE BACK OF THIS DOCUMENT CONTAINS AN ARTIFICIAL WATERMARK — HOLD AT AN ANGLE TO VIEW

⑈00415882⑈ ⑆1210⑉0008⑆ 900750986⑈4011

TREASURY
FISCAL SERVICE
DIVISION OF DISBURSEMENT

SAN FRANCISCO, CALIFORNIA

Check No. 70,900,089
SYMBOL 3128

United States Treasury 15-51/000

DO NOT FOLD, SPINDLE OR MUTILATE
KNOW YOUR ENDORSER - - REQUIRE IDENTIFICATION

PAY TO THE ORDER OF GREGORY T HANKS

MONTH	DAY	YEAR
03	21	80

445 N PROSPECT AVE

12/79 REDONDO BEACH CA 90277

DOLLARS	CTS.
$☆☆☆299	25

89 TAX REF

556254132 FRESNO 95

Clarence S. Taylor
REGIONAL DISBURSING OFFICER

⑈31284⑈ ⑆000000518⑆ 709000897⑈

MARY E MORRIS
90 EILEEN LANE
CONCORD, CA. 94518

8/11 19 80

11-35
1210

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $ 3.00

Three ——— 00/100 DOLLARS

BANK OF AMERICA
CONCORD MAIN OFFICE
2118 WILLOW PASS RD., CONCORD, CA 94520

Mary E. Morris

August donation

⑆121000358⑆0585⑈01415⑈04153⑈

KATHERINE H. MORROW
2296-C VIA PUERTA
LAGUNA HILLS CA 92653

870

DATE Aug. 3, 1980

16-66/1220

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $ 50.00

Fifty and 00/100 DOLLARS

BANK OF AMERICA
LAGUNA HILLS BRANCH
24061 CALLE DE LA PLATA, LAGUNA HILLS, CA, 92653

Katherine Morrow

⑆122000661⑆0870⑈11074⑈04333⑈

STATE OF CALIFORNIA

SACRAMENTO

WARRANT NUMBER
21 110316

THE TREASURER OF THE STATE WILL PAY OUT OF THE

FUND NO. FUND NAME

027 TAX REL & REFUND ACCT

90-1342
1211

MO DAY YR.
03 10 80

TO

G T HANKS
445 N PROSPECT AV
REDONDO BCH CA 90277

556-25-4132
IDENTIFICATION NO.

DOLLARS	CENTS
$******45	75

FORM CD 65 (2-75) CONTROLLERS WARRANT

⑆1211⑈1342⑆ 2111031163⑈

Santa Monica Bank
1251 - 4TH STREET
Santa Monica, Calif. 90401

074605

90-1261
1222

Date 8-1 1980

Pay to the order of misioneros De adoratión perpetua $ 40.00

GOOD FOR NOT MORE THAN $500.00

SANTA MONICA BANK OFFICE 024 40dol's00cts

Margaret Collopy
SIGNATURE OF REMITTER

P. O. Box 633
ADDRESS

Santa Monica Calif. USA
CITY & STATE

90406

MONEY ORDER

⑈074605⑈ ⑆122212611⑆ 02 212 102⑈

OVERLOOKING SANTA MONICA BAY

DATE	DESCRIPTION	AMOUNT
	TOTAL PAYABLE	

MADONNA HOUSE
10814 WASHINGTON BLVD.
CULVER CITY, CA 90230
839-6318

1547

90-1542
1222

Aug. 9 1980

PAY TO THE ORDER OF Misioneros de adoracion Perpetua $ 10.00

ENDORSEMENT OF THIS CHECK EVIDENCES PAYMENT IN FULL OF ITEMS SET FORTH HEREON

Ten no/100 DOLLARS

BANK OF AMERICA NT&SA
CULVER CENTER OFFICE
3809 CULVER CENTER, CULVER CITY, CA 90230

Helen C Hartwig

⑈001547⑈ ⑆1222⑉1542⑆ 03483⑉00299⑈

SECURITY PACIFIC NATIONAL BANK — INTERNATIONAL MONEY ORDER

LOS ANGELES, CALIFORNIA, U.S.A. — NEGOTIABLE IN ALL COUNTRIES OF THE WORLD

DATE July 29, 1980

№000604946

$\frac{16\text{-}4}{1220}$

PAY TO THE ORDER OF * * FR. CHARLES CARPENTER * * * * * * *

U.S.$ 20.00 * * * * * * *

NOT VALID OVER ONE THOUSAND (1,000) U.S. DOLLARS

AMOUNT SPNB 20 00 CTS

AUTHORIZED SIGNATURE

TO: SECURITY PACIFIC NATIONAL BANK
INTERNATIONAL BANKING OFFICE
Los Angeles, California 90071
U. S. A.

SENIOR VICE PRESIDENT & CASHIER

⑈000604946⑈ ⑆122000043⑆928⑈93237⑈

AVION
17.JUN.80.19
BILBAO

FATHER ALOYSIUS ELLACURIA, C.M.F.
CLARETIAN FATHERS, P.H.
1119 Westchester Place
LOS ANGELES 19. CALIF.

CORREO AEREO
AIR MAIL

+

Bilbao 5 de Junio de 1980

Rvdo P. Aloysius Ellacuria C.M.F.
Los Angeles

Nuestro queridísimo tío:

Hemos recibido tú cariñosa carta del 16 de Mayo, en primer lugar nos alegramos que te encuentres bien, siempre cuidándote mucho, pero alegre y contento en Dios. Tú carta, con tús noticias es para todos nosotros motivo de inmensa felicidad, porque con ella nos llegan rayos que aumentan nuestro amor al Padre y nos dan ánimos para seguir batallando en este mundo lleno de miserias y calamidades, donde por desgracia para todos falta en nosotros (me refiero al mundo en general) el tener presente lo que Jesús dijo a sus discípulos; un nuevo mandamiento os doy "Que os queráis los unos a los otros, como Yo os he amado" ¡Cómo podemos ser tan ingratos y no tener presente en muchos casos esta maravilla de palabras que fueron seguidas de la entrega total de su vida, pasión y muerte de todo un Dios por cada uno de nosotros. Si todos al rezar los Misterios Dolorosos pensaramos un poco... yo muchas veces lloro al recordarlos, ¡Dios mio! ¡cuán profundamente nos amas! y nosotros siendo tan poco, distes Tú vida, para

salvarnos. De veras te digo que muchas veces he visto la Mano de Dios en mi vida y tanto es así que estoy convencida que la muerte de mi marido fué necesaria para su alma y para que las nuestras mejoraran con ella. Dios sabe lo que nos conviene, aunque como humanos a veces no entendamos nada, pero estoy segura en este caso que fué lo mejor. En materia económica con la desaparición de Joaquín, he pasado de la abundancia, casi a la nada, pero me he enriquecido en amor y pido a Jesús y a Nuestra Madre que me haga buena que me llene con Su Amor cada día más y que sirva de ejemplo a mis hijos y a todos, porque el día que me pida cuentas allá en Su Reino quiero responder Sí, Padre por ese Amor que Tú me diste, yo he podido seguir hacia adelante y en mi pequeñez he procurado seguir Tu camino. Sabe mi querido tío que a través tuyo El me manda mucha alegría. Tus oraciones por la familia nos hacen mucho bien

Mamá ha enflaquecido mucho, casi no duerme y come como un pajarito, su artrosis en las rodillas, la imposibilita cada día más. Ayer precisamente ha comprado (se lo va a regalar mi hermano Pachi) un aparato eléctrico que va con

corriente alterna (bueno los detalles científicos los desconozco) pero parece que le va a quitar los dolores y con ello detendrá que aumente su mal.

A finales del mes de Enero tuve yo una caída en casa de mamá, entonces no sentí nada, pero en días sucesivos mi espalda y el hombro izquierdo junto con el brazo y la mano de ese mismo lado, se iban poniendo cada vez peor, de tal manera que desde el día 8 de Febrero hasta el 26 del mismo mes que estuve con mis hijos en Barcelona, tuve que guardar cama y aunque soy antimédico me encontraba tan mal que fui a un traumatólogo amigo, me hizo unas radiografías encontrando pinzamiento por artrosis de las tres primeras vertebras dorsales y la última cervical. Tuve que abandonar la cama y venirme a Bilbao porque mamá solo tiene ahora en la tienda a Ines y a Amaya (Elene, la prima hace años que no está con ella) y Ines tenía que marchar con su marido a SudAfrica donde se encontraba su hija que iba a dar a luz a su 3er hijo. - No entiendo todavía como pude venir y ponerme a trabajar y mucho y cogiendo pesos y haciendo muchas cosas que tenía prohibidas sin embargo ahora estoy casi bien. A mi la abuelita

4ª

me ayuda mucho a través del Señor. Nuestra familia recibe siempre Gracias, que son palpables y que no me canso de decir a todo el mundo.

Tío José está muy decaído, sus cataratas lo tienen casi inútil, y él que siempre ha sido tan activo, está ahora abatido, esperando que llegue el momento propicio para que puedan operarlo, es un hombre formidable.

De Juan Luis primo también me faltan palabras para ponderarlo, es cariñoso y bueno y como religioso es auténtico modelo a seguir. El 13 de Mayo aniversario de la muerte de papá, nos celebró una Misa y su homilía fué un encanto de sencillez y una maravillosa vista de lo bueno que es ir a la casa del Padre; estoy orgullosa de nuestra familia y es que sois muchos los que rogais para que sea tan grande.

Mi hermano y los suyos su mujer y las dos nenas estan muy bien. Pachi es un gran hijo, marido y padre ejemplar y para mi una gran ayuda en mis problemas economicos y humanos.

Mis hijos están muy contentos con tú carta, ahora están de exámenes, los pobres tienen que resolver sus problemas solos, ellos llevan la casa y estudian y esto casi durante un año que yo llevo aqui con mamá. Al principio de tenerme que separar de ellos me

asaltaron dudas, ¿que sería de mis cuatro corazones? ¿ves? me faltó la fé. Ahora sé que tienen allí con ellos a la Madre más hermosa y Ella me los cuida. Doy nuevamente gracias a Dios!

Espero escribirte para tú cumpleaños el 21 de Junio. Cuídate mucho. Maité me manda muchos besos para ti, también mi hermano, mis hijos y Pere prima, y de mi parte mi querido tío un fuerte abrazo con todo mi cariño y con el ruego de que nos tengas como hasta ahora en tus oraciones. Que la Virgen y Jesús te sigan colmando con sus Gracias.

Tu sobrina que te quiere

Mª Elia

JUNE 6, 1980

MISSIONARIES OF PERPETUAL ADORATION
10123 RIVERSIDE DRIVE
TOLUCA LAKE, CALIFORNIA

DEAR TONY:

THE FOLLOWING CHECKS WERE RECEIVED FROM FR. ALOYSIUS AND SHOULD BE DEPOSITED:

DATE	CK#	ABA#	NAME & ADDRESS	AMT
05/04	382	90-1525	TONY C. ELIAS 5319 LOS TOROS AVE. PICO RIVERA, CA 90660	$ 15.00
05/03	0241	15-66	ROSE B. HANSEN 4711 NATICK AVE. SHERMAN OAKS, CA 91403	50.00
05/17	92	16-8	ROSE HANSEN 986-7642	50.00
05/18	393	16-351	ERNESTINA C. NAVARRO 254 SO. GRAMERCY PL. LOS ANGELES, CA 90004	50.00
05/22	973	90-2609	MR. & MRS. MONTENEGRO 10330 SO. PAINTER AVE. SANTA FE SPRINGS, CA 90670	100.00
05/25	1021	16-4	KEVIN MATTHEWS 44760 LOWTREE LANCASTER, CA 93534	$ 1000.00

TOTAL OF 6 CHECKS IN THE AMOUNT OF - - - - - $ 1265.00

SINCERELY YOURS,

KEVIN J. MANION
SECRETARY

382

TONY C. ELIAS
5319 LOS TOROS AVE.
PICO RIVERA, CALIF. 90660

5-4 19 80 90-1525/1222

PAY TO THE ORDER OF M. A. P. $ 15 00

Fifteen DOLLARS

Golden State Sanwa Bank
Pico Rivera Office
9001 East Whittier Blvd., Pico Rivera, Ca. 90660

MEMO Donation

Tony C. Elias

⑆122215252⑆0382⑈05 404 426⑈

ROSE B. HANSEN
DL-V0626940
4711 NATICK AVE. 986-7642
SHERMAN OAKS, CA 91403

5/3 1980

Pay to the order of Misioneras de Adoracion Perpetua $ 50 00

Fifty no/xx Dollars

BANK OF AMERICA

SHERMAN OAKS BRANCH
VENTURA BLVD., SHERMAN OAKS, CA 91403

Rose B. Hansen

Rose Hansen - 986-7642
4711 Natick Ave. # 539
Sherman Oaks - Calif. 91403

92

CROCKER NATIONAL BANK

5/17 1980 16-8/1220

PAY TO THE ORDER OF Misioneras de Adoracion Perpetua $ 50 00

Fifty no/xx DOLLARS

SHERMAN OAKS OFFICE
14855 VENTURA BOULEVARD
SHERMAN OAKS CALIFORNIA 91403

MEMO

Rose B. Hansen

⑆122000085⑆0092 419238236⑈3333

ERNESTO NAVARRO CALDERON
ERNESTINA C. NAVARRO
ELENA G. NAVARRO
254 SO. GRAMERCY PL.
LOS ANGELES, CA. 90004

393

16-351/1220

5-18 1980

PAY TO THE ORDER OF $50.00

Fifty no/100 DOLLARS

HEADQUARTERS CORPORATE OFFICE
LLOYDS BANK CALIFORNIA
600 SO. FLOWER ST. LOS ANGELES, CALIFORNIA 90017

MEMO

E. C. de Navarro

⑆122003516⑆0495⑈11099⑈ 393⑈

SEVILLE MONTENEGRO
ESTHER P. MONTENEGRO
10330 SO. PAINTER AVENUE
SANTA FE SPRINGS, CALIF. 90670

973

90-2609/1222

May 22 1980

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $100.00

One Hundred & no/100 DOLLARS

SANTA FE SPRINGS BRANCH
NATIONAL BANK OF WHITTIER
13372 EAST TELEGRAPH ROAD
SANTA FE SPRINGS, CALIF. 90670

MEMO

Seville Montenegro

⑆122226092⑆0973⑈452⑈337745⑈

A & W RESTAURANT
SPECIAL ACCOUNT
44700 LOWTREE
LANCASTER, CALIF. 93534

1021

5-25 1980

16-4/1220

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $1000.00

One thousand dollars & 00/100 DOLLARS

SECURITY PACIFIC NATIONAL BANK
Lancaster Office
843 W. Lancaster Blvd.
Lancaster, CA 93534

FOR

⑈001021⑈ ⑆122000043⑆168⑈037601⑈

RONALD J. GOWEY, M.D., INC.
2001 SANTA MONICA BOULEVARD, SUITE 1160 W
SANTA MONICA, CALIFORNIA 90404
828-3442
ORTHOPAEDIC SURGERY

June 6, 1980

Robert M. Gipstein, M. D.
11860 Wilshire Boulevard
Los Angeles, CA 90025

Re: Father Aloysius Ellacuria

Dear Bob:

Thank you very much for referring Father Ellacuria, a 75 year old Caucasian male priest, whom I saw in the office today with a chief complaint of pain in his right hip. He states that this began approximately one week ago without specific history of injury. Over the past several years, he has had arthritis and pain in his shoulders, knees and low back. In 1976, he underwent a total hip replacement on the left at Queen of Angels Hospital. Apparently the pain in the left hip abated following his surgery, but his range of motion in the hip decreased.

Examination revealed no evidence of irritability of the right hip, although there was limited range of motion. He had a marked limitation of motion of the left hip. There was no neurological deficit of the lower extremities.

X-rays revealed marked heterotopic bone formation at the site of the previous total hip on the left. There were minimal degenerative changes in the right hip and marked degenerative changes in the lumbar spine.

It was my impression that this patient had osteoarthritis of the lumbar spine, which was most probably responsible for his current symptoms in his right buttock. The ankylosis of the left hip secondary to heterotopic bone postop, following his total hip replacement, was also of some concern to him. The possibility of a revision of the total hip on the left was discussed. However, he was given a sacrolumbar support, analgesics, and advised to apply heat to his right buttock. He apparently has been on Clinoril for some time and was advised to continue with that also.

I will re-evaluate him again in two weeks.

Thanks again Bob, for referring this patient.

Sincerely yours,

RONALD J. GOWEY, M. D.

RJG/fac

RONALD J. GOW?Y, M.D., INC.
2001 SANTA MONICA BOULEVARD, SUITE 1100W
SANTA MONICA, CALIFORNIA 90404
829 3342
ORTHOPAEDIC SURGERY

June 6, 1980

Robert M. Gipstein, M. D.
11860 Wilshire Boulevard
Los Angeles, CA 90025

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Thank you very much for referring Father Ellacuria, a 75 year old Caucasian male priest, whom I saw in the office today with a chief complaint of pain in his right hip. He states that this began approximately one week ago without specific history of injury. Over the past several years, he has had arthritis and pain in his shoulders, knees and low back. In 1976, he underwent a total hip replacement on the left at Queen of Angels Hospital. Apparently the pain in the left hip abated following his surgery, but his range of motion in the hip decreased.

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Sincerely yours,

Ron

RONALD J. GOWEY, M. D.

RJG/fac

Bilbao 17-6-80

Querido tio:

Por la tia Poli nos hemos enterado de tu cumpleaños el proximo dia 21, te deseamos muchas felicidades de todos nosotros y pases al mismo tiempo un feliz dia.

Tambien por la tia sabemos que has pasado lo tuyo y ahora, creo que estas mejor, de lo que me alegro infinitamente que tu salud vaya recuperandose aunque los años no perdonan a nadie, pero con conformidad todo es mas llevadero.

Por aqui todos de mi familia estamos bien, aunque a mi madre le pasa algo parecido ati, si no le duele la cabeza le duelen las piernas y como sabes no esta biėn del corazón, pero para esistir hay que tener algo y que lo podamos contar muchos años.

Recibe un saludo de todos los mios en especial de mi marido Juanito y los niños y un abrazo muy fuerte de tu sobrina que no te olvida y te quiere.

Maria Teresa Ellacuria

Rdo. P.

Aloysius Ellacuria C.M.F.
Claretian Missionaries
1119 Westchester Place, Los Angeles
California 90019
U.S.A.

CORREO AEREO
AIR MAIL

Rte: Mª Teresa Bilbao Ellacuria.
Ramiro de Maeztu, 2 Bilbao-5
España

PHYSICAL PAINS THAT I THINK ARE GOING TO ACCOMPANY ME TO MY GRAVE. HOW HAPPY I WILL FEEL IN ETERNITY IF THESE PAINS HAVE OBTAINED FOR YOU THE GRACES YOU NEEDED TO PERSERVERE IN A WORTHY MANNER IN YOUR HOLY VOCATION.

YOUR LOVING FATHER IN THE MOST BLESSED SACRAMENT AND THE IMMACULATE HEART OF MARY,

Fr. Aloysius Ellacuria CMF

FR. ALOYSIUS ELLACURIA, C. M. F.

+

OTHER FRINGE BENEFITS.

HE THINKS ALL THIS IS NOTHING IN ORDER TO SERVE GOD AND LOVE GOD THOROUGHLY AS A RELIGIOUS, AS A PRIEST, AS A MISSIONARY, AS A PERPETUAL ADORER OF THE MOST BLESSED SACRAMENT AND PERPETUAL VENERATOR OF THE IMMACULATE HEART OF MARY. HE LEAVES EVERY CONVENIENCE HE HAS IN THE WORLD IN ORDER TO BE WITH YOU, MY DEAR SONS OF M. A. P.

TREAT HIM WELL, RECEIVE HIM MOST GRACIOUSLY AND OBEY HIM MOST FAITHFULLY. YOUR DOCILITY TO HIS DIRECTION WILL LEAD YOU TO THE HEIGHTS OF PERFECT RELIGIOUS DISCIPLINE. SEE ALWAYS GOD IN HIM AND OBEY HIS DIRECTIVE AS UTTERANCES OF THE DIVINE WORD.

MY DEAR SONS, I HAVE MY HEART WHICH HAS BLED FOR YOU WHEN YOU ARE SICK, MY HEART HAS BLED FOR YOU WHEN SOME OF YOU ARE NOT FOLLOWING GOD'S HOLY WILL TOO WELL OR ARE FOLLOWING GOD'S HOLY WILL IN A REBELLIOUS WAY. MY HEART IS SO SAD WHEN SOME OF YOU ARE THROWING THE PRECIOUS PEARLS OF GRACE TO THE SWINE.

FROM NOW ON, ALL OF YOU DO YOUR LEVEL BEST TO BE FAITHFUL TO YOUR VOCATION, PARTICULARLY THOSE OF YOU WHO HAVE BEEN LAGGING BEHIND IN THE PAST. YOU ARE IN MY MIND AND IN MY HEART AND IN ALL MY PRAYERS.

AT PRESENT I AM GOING THROUGH MOST EXCRUCIATING

Father Aloysius Ellacuria, C.M.F.

ANALYSIS OF GOVERNMENT OF THE INSTITUTE DOCUMENT

The document dated June 30, 1980 entitled "Government of The Institute" was signed by Father Aloysius Ellocuria, on both pages. The document appears to be mandatory in nature. The vicar, is appointed by the Founder (Father Aloysius appointed Brother Caesario as Vicar in a separate action). Everyone in the monastery constitutes the General Assembly, elects four people, who, together with the Vicar and the Superior, constitute the local council. The Superior should convoke the General Assembly every three months and the General Assembly can reelect its four representatives or elect different people. The Council consists of the four people elected by all of the members of the Monastery together with the Superior and the Vicar. The six man council is to meet weekly.

The document appears to be clear, free from ambiguity, and mandatory, particularly as set forth in the first seven paragraphs as paraphrased above. All of the members of the Monastery are to participate in the Government of The Institute, and elect four representatives at their trimonthly meetings. These four members derive their authority from the General Assembly (all of the members of the Monastery), and not from the Superior or the Vicar. It is further important to note that the Council members elected by the General Assembly constitute a two-thirds majority over the two members appointed by the Founder, that is the Superior and the Vicar.

The last three paragraphs of the document set forth the duties of the Council and its relationship to the Founder and the Board of Directors. There is a slight ambiguity in paragraph 8 in the statement "meeting together with the Superior the Council . . .", since the Superior is a member of the Council, being the sixth person. It appears that the statement may have been intended to give emphasis or direction to the Council that it could not legislate or act independent of the Superior. Perhaps the Council could not legislate in an extraordinary matter unless the Superior were present. One might argue that the Council could not legislate, even in ordinary matters, if the Superior were not present, but this interpretation appears to be legalistic and strained. I would understand that a weekly council meeting was intended to be regularly scheduled, such as every Wednesday at 10:00 A.M. The Council would have the authority to act, but its actions would be restricted to ordinary or relatively routine matters if the Superior was unable to attend the regularly scheduled weekly council meetings. I note nothing in the document that indicates either the Superior or the Vicar acting alone or together, have more voting rights, veto rights, or in any other manner are superior to the other members of the Council when carrying out their duties as Council members. Once the Superior is present at the Council meeting, I find no ambiguity whatsoever in the document and it is the Council that "discusses, deliberates and decides on the present needs of persons and things of the community . . ." No ambiguity exists

in that the Council, after discussing and deliberating, "decides".

A copy of its transactions and recommendations is sent to the Father Founder and to each of the Board of Directors. The words "transactions and recommendations" are used instead of decisions. Apparently, the decisions of the Council become the recommendations to the Board of Directors, insofar as certain decisions require some action or approval by the Founder and the Board of Directors. If the decisions of the Council become recommendations to the Founder and the Board of Directors, than there is an implication that the Founder and Board of Directors can accept or reject these decisions/recommendations. This implies a certain Superior/Subject relationship of the Founder and Board of Directors on the one hand and the Council on the other hand. Extrinsic documents and actions should be examined to determine more clearly the relationship. However, there appears to be nothing in the document that implies a subordinate relationship of the Board of Directors to the Council, but rather the opposite is implied. There is nothing to suggest that at the death of the Founder, which death extrinsic evidence will show was expected in a relatively short period of time, the Board of Directors role would change, or terminate.

The Founder and the Board of Directors will meet monthly for regular meetings "above all to examine and study the decisions of the local council." It appears that some decision making role is being given to the Board of Directors. There is some purpose to have the board examine and study the council decisions. There appears to be no limitation on some of the council's decisions that are to be studied and examined, but rahter all of the decisions are apparently to be subject to such scrutiny. There is no dichotomy set forth or even implied between decisions of a spiritual nature versus decisions of a material nature. Extrinsic evidence will have to be examined with respect to the authority of the Board of Directors. The document does not appear to be directed primarily to the Board of Directors, but rather to the Superior and those persons at the Monastery. There appears to be nothing in the document to imply that the Superior or even the Council, can interfere with the normal operation of the Board of Directors by cancelling Board meetings, ordering that elections be held, or ordering that board members not communicate with one another or ordering that a certain agenda will be followed or appointing board members. It appears that if any such authority exists, it must be found in documents, actions or customs extrinsic to the June 30, 1980 document entitled "Government of the Institute", and said authority would be in a certain sense in conflict with the foregoing document.

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2001 SANTA MONICA BOULEVARD, SUITE 1100W
SANTA MONICA, CALIFORNIA 90404
828-3342

ORTHOPAEDIC SURGERY

June 6, 1980

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11860 Wilshire Boulevard
Los Angeles, CA 90025

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Sincerely yours,

RONALD J. GOWEY, M. D.

RJG/fac

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

Kevin Manion
120 south Keystone
BURBANK, CA. 91506
(U.S.A)

CORREO
AEREO

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

June 11, 1980

Dearest Kevin,

Let me thank you once again for all you did for us, disposing your home and your ice-box for us for 3 whole weeks. You certainly are patient with us. May God reward your dedication and service to Fr. Aloysius and the M.A.P. a hundredfold, by granting all your wishes - especially for your sanctity and... for more life insurance policies.

News pointers:

1) Luis Ramos told Br. David not to buy the property behind us.

2) The Bishop will not be back until this Friday, June 13th.

3) Both priests in Alamos are gone to Obregon June 9th - 12th inclusive. Therefore I have the 7 p.m. mass each night

4) Futterer seems to be "wavering" in his vocation. However, I am just gradually starting to gain his confidence in me.

He is very timid about opening up to me. Therefore, it would be unwise to have him think I relay his case to Los Angeles. I would lose all his confidence. I tell you this because I see how Fr. Aloysius wishes you to be included in information between me and his Reverence.

In Tom's letters I recognize a bit of "self-pity" about all the hardships (of climate, etc.) that he has to go through. This will draw down the sympathy of his parents. In fact, he tells them he trusts their criterion about his own ~~#~~ vocation! (leaves it up to them). He spoke for about an hour with a girl-friend who called him up when I was gone to L.A. He confessed this to me, saying he wants to be detached

from all these people. He is sincere with me, and wants to try. He said he did not know what to do to get that girl off the phone. I said to tell her that the Superior is rough and won't allow it.

Love,

Fr. Charles

+

Bilbao a 12 de Junio de 1980

Fr. Aloysius Ellacuría c.m.f.
Los Angeles.

Mi queridísimo tío:

Por fin, después de tanto tiempo, tengo noticias tuyas, que son esperanzadoras, a pesar de la edad y los achaques que son normales.

Vaya por delante mi cordialísima y efusivísima felicitación de tu 75 cumpleaños, que no todo el mundo puede celebrar. Me imagino que tu salud estará muy quebrantada, pero aún te quedan arrestos para escribir con tanta perfección. Cuántas gracias hay que dar al Señor; por esto y por todo lo demás.

Estos días estamos aquí de cambios, no sabemos lo que harán con nosotros, aunque es probable que, de momento, quede aquí en Bilbao.

El trabajo aquí es difícil, por el ambiente en que nos movemos y, por qué no decirlo, por nuestra incapacidad para llegar a más gente, con la buena nueva del amor de Dios. A veces, no sabe uno ni por dónde sopla el aire. De todas formas, el Señor nos ama y nos perdona tanto, que es lo más maravilloso de nuestra vida.

El tío José no parece que acaba de recuperarse. La pena es que está tan lejos para hacerle una visitilla... Me gustaría, pero no veo la forma. Como también me gustaría poder visitarte a ti; quién sabe si volveremos a vernos, pero esto es aún más utópico que lo anterior.

En fin, nos conformaremos con la voluntad del Señor.

Transmití tus saludos a mi familia. Todos van caminando, con sus achaques, pero adelante, que no es poco.
Mi cordial recuerdo y mi fortísimo abrazo de tu sobrino Juan Luis [illegible]

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

June 12, 1980

Reverend and dear Father Founder:

There have been some difficulties in following Your Reverence's will to the letter:

1) Father Luis del Real, Mother Carmelita, and a few other pious souls have asked how Your Reverence is doing. Spontaneously I told them that your health is delicate and that I would be most grateful if they would pray for you. They ask me what it is, and I tell them you have acute arthritis in the left hip. I hope that I have not done the wrong thing in telling them this. Pardon me.

2) Nelita and Panchita were scheduled to take vows (perpetual) this coming August. Naturally the other members of their Institute living in Alamos are preparing the trip to Queretero all these days. Nelita does not know what to tell them. She would like to obey Your Reverence "not to take vows", but if she rejects the vows at this point, her spiritual directors in that group will ask her "what happened". I have told her (with a certain amount of independence from Your Reverence's orders) to wait until we explained the difficulties to Your Reverence before announcing to the others that she is not going to take vows. The reason for this is because the Bishop is away at this time and I have not spoken to him of our plans. Secondly, I recall that Your Reverence told me that the feminine M.A.P. would be founded many years from now in the future. And thirdly, that Nelita was going to do it by herself, without my help. When I told her that she was not going to receive help from me at this time because of all the work I have to do, she replied that she would never be able to do it alone, without my spiritual direction and orientation and help. Then, I said that the best thing to do in the circumstances is to write to Your Reverence asking Your Reverence's adivice, to wait before announcing that she would not take vows.

You see, all the other ladies in that group (there are twelve of them) meet at Nelita's house regularly for meetings because she has a nice house for meetings. I suggested that, if the feminine branch is going to happen many years in the future, she may have to take vows in the Secular Institute that she is in now (with temporary vows so far) and ask her directors there if she may later switch over to a religious congregation giving the excuse that she feels drawn to the religious life.

Personally, Father, I feel that it is too early. A lot of obstacles would come up if we try to start the feminine branch right now. The men's branch is still very weak: we have four sick right now, we have to work on the situation for Guadalajara, etc., and I cannot at this time be bothered with the women's branch because those women love to have all kinds of attention from the men's branch. If I spread myself too thin, I neglect the Brothers and lose them.

Nelita, when I asked her if she was cured today, point blank, she said she was better, but not completely cured. I told her to keep praying for the cure, as God sometimes does gradual cures.

In the Most Blessed Sacrament
and the Immaculate Heart of Mary,

Fr. Charles Carpenter

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

June 12, 1980

Reverend and dear Father Founder,

What a terrific boost Your Reverence gave me in Los Angeles! Thank you so much for all of it. It was all so wonderful, to the last detail.

How saddening the news that Your Reverence is suffering from acute arthritis. May Our Lord hold you in his hands.

I would like to write Your Reverence each day. This will help to cut down the telephone expense too, that runs into hundreds of dollars.

What a great help Hno. Cesario will be! I hope is plan to leave June 11th was successful.

At present we have four sick in the Community: Hno. Ismael (amoebas), Hno. Enrique (hepatitis), Hno. Gregorio (in Sanatorio Lourdes for heat prostration), Hno. Jaime (dehydration). The summer is always like this. Any minute another

Brother dehydrates. It is a good test from the Lord.

I asked Panchita how her eyes were and she said "better." Nolita says the same about her own eyes. She said she had a bad day in Tuscon; but yesterday she said she could see the small print in the telephone book.

Saturday is Immaculate Heart of Mary. What a great Feast! May she pour great graces on your Reverence.

Brother Jaime is amazing for his faith. I have never met quite a saintly person for his age. He has his faults, but he is so sincere and accepts whatever I tell him.

I had a wonderful talk with Bro. Ernesto yesterday. He is also terrific.

In Mary's Immaculate Heart,

Fr. Charles Carpenter, MAP

June 13, 1980

Dearest Father Aloysious,
I thank you with all my heart for your Spiritual guidance, support, wise councel and scrafices made for my spiritual benefit and also for your unceasing prayers for my health and welfare.
God has granted me so many graces that in a thousand years spent in thanking him would not equal the bountiful mercies he has readily always given to me a miserable sinner.
I find great peace and comfort in Church in front of the Blessed Sacrament and I thank Jesus and Mary and Joseph and my Guardian Angel, and St. Michael, Saint Gabrieal, and Saint Rapheal, and St Anthony Mary Claret, and Saint Sharbel, and all the Angels and Saints in Heaven and the Holy Souls in Purgatory for all their prayers, I thank the Blessed Mother for accepting the word Incarnate.
Father I promise to pray very hard for you so you may enjoy good health if it so be Gods will during these last years of your life.
I hope and pray that the Blessed Mother and Our Savior will lead me to the Seminary under your authority.
Father I fear ever the thought of leaving the Church for now I pray that (OVER)

it will remain my whole life attached to my will to concern myself with nothing except that of the Church and the salvation of souls.

Father I don't want to do anything to keep Jesus from smiling down upon me as the time he appeared when I lay beneath and before him in a state of Mortal Sin.

Jesus has given me such a new start in life. I cannot think anything other than prayer, penance, study and hoping to come into the Priesthood. I hope and pray with confidence for the continual graces that are abundantly being given to me.

Dear Father there are a few expierences I have had in my life that I would like to tell to you. In time and with patience and when or if Divine Providence Provides I'm sure you will help me to understand if they are mean't to be in someway understood. Father, Connie Corndran looks after me very well I couldn't have a nicer Spiritual Mother.

In the name of Jesus and Mary and Joseph I thank you Father for being a true, warm, loving Father to me, and showing me the path (that I had left) to Eternal Salvation.

We all Love you
very much, God Love
You, Sincerly,
Edward.

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

June 15, 1980

Reverend and dear Father,

Happy Feast of Immaculate Heart of Mary (yesterday), and Sta. María Micaela of the Most Blessed Sacrament (which is today)!

Armando arrived yesterday to stay for good. That makes us 15.

Bro. Gregory came down with hepatitis. He went to Navojoa (Sanatorio Lourdes) because the doctor here in Alamos said he'll need a specialist. Bro. Patrick is with him.

Bro. Enrique, with hepatitis, is at home for the next three weeks. We couldn't keep him here any longer, both refrigerators are broken down. Not any hot water yet. (Because the pipes are not laid yet).

9:00 p.m. - I called Mother Georgia at the Sanatorium in Navojoa. They are not sure what Brother Gregory has; and they'll be doing tests on him tomorrow.

Will the lack of study & spiritual reading dry me up?

Since I got back I haven't done any corporal work.

It's going to be hard to tell Bro. Bill that Fr. Founder has "serious doubts about him." The same is true for Bro. Patrick. I cannot really understand Bro. Patrick. I think he lacks piety.

Can we get rid of Ramón after the plumbing is done?

What is God trying to tell us with all these sicknesses? We cannot install the hot water heater until the plumbing is all ready.

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The heat forces down the blood pressure. I feel so incapable of anything. God is showing me how small and useless I am. I cannot do anything in this heat. It is a good way to practice humility. I am really good for nothing. In Hea Heart, Fr. C

MISSIONARIES OF PERPETUAL ADORATION
120 S. KEYSTONE
BURBANK, CA 91506

FR. CHARLES CARPENTER, M.A.P. JUNE 15, 1980
APARTADO 44
ALAMOS, SONORA

DEAR FR. CHARLES,

THIS EVENING I SPOKE WITH JOE O'CONNOR. THE PURPOSE OF CALL WAS TO INQUIRE ABOUT HIS LETTER TO SECRETARY OF STATE WHICH REFERRED TO AN ENCLOSURE WHICH WAS NOT ENCLOSED.

REGARDING THE ALAMOS PROPERTY, JOE WANTS THE PAPERS READY FOR SIGNATURE BEFORE A NOTARY PUBLIC HOPEFULLY BEFORE OUR NEXT BOARD MEETING, JUNE 28TH.

YOU MAY RECALL THERE ARE 4 WAYS FOR THE M.A.P. TO HOLD PROPERTY -- BANK TRUST -- FINCAS DEL YAQUI -- CORPORATION -- INDIVIDUALS.

CONCERNING INDIVIDUALS HOLDING THE PROPERTY FOR THE M.A.P. IN THE NEXT WEEK FIDEL JIMEMEZ WILL CLARIFY THE FOLLOWING:

1) IF THERE ARE LEGAL PROBLEMS WITH NON-RESIDENT CITIZENS LIVING OUT OF THE COUNTRY.

2) IS THERE ANY PROBLEM ARISING WHEN THE WIVES DO NOT HAVE TITLE, SO THAT THEY DON'T INHERET PROPERTY? CAN THE WIVES "QUITCLAIM" THEIR INTEREST BACK TO THE HUSBAND? OR SOME OTHER MEXICAN LEGAL DEVICE?

3) WOULD THE PROPERTY BE READILY TRANSFERABLE ONCE TITLE IS PLACED IN THEIR NAMES?

THE PROBLEM WITH THE BISHOP'S INCOME TAX DIFFERENT WHEN SELLING TO AN INDIVIDUAL FROM AN ORGANIZATION IT MAY BE POSSIBLE FOR THE BISHOP TO DEFER HIS INCOME TAX. THIS IS NOT THE SAME WHEN AN INDIVIDUAL SELLS TO AN INDIVIDUAL. WE CAN DEAL WITH THIS PROBLEM LATER.

JOE ALSO ASKED WHETHER THE M.A.P. SHOULD ASK FIDEL AND ALPHONSUS, TO EXECUTE A TRUST DEED ON THEIR PROPERTY IN CALIFORNIA AS SECURITY FOR THEIR LEGAL TITLE TO M.A.P. PROPERTY IN ALAMOS?

WE ALSO DISCUSSED OTHER TOPICS SUCH AS 1) THE PRESENT STATUS OF M.A.P. CONSTITUTIONS, 2) THE RELATIONSHIP OF THE M.A.P. BOARD OF DIRECTORS TO THESE CONSTITUTIONS. 3) HOW TO INTEGRATE THE BOARD INTO THE FRAMEWORK OF CANON LAW AND THE CONSTITUTIONS. AND 4) SETTING UP A COMMITTEE TO STUDY THIS TOPIC.

YOURS IN THE IMMACULATE HEART OF MARY,

Kevin J. Manion

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

June 16, 1980

Reverend and dear Father Founder:

1) Had a good, long talk today with Bro. Thomas Fitterer.

2) Bro. Thomas' old friend Kathleen Sullivan tried to call him today. I would not let her. She was quite insistant. His family called him afterwards.

3) Had an half-hour with Bro. Bill. I had to tell him what Y.R. wanted. It is not easy.

4) Bro. John is in bed. When I asked if he was sick, he did not give me a straight answer.

5) They still do not know what Bro. Gregory has. He hasn't feel any better.

6) The Bishop is coming out to see us tomorrow for lunch. At that time will discuss the seminary.

In the Most Blessed Sacrament
and the Immaculate Heart of Mary,

P. Carlos

P.S. I keep forgetting about God.

June 17, 1987

Mr. Joseph O'Connor
P.O. Box 6252
San Diego, California 92106

Dear Joe,

Greetings in the Most Blessed Sacrament and the Immaculate Heart of Mary. I'm in the middle of studying for the "Univera Exam" and so I am short on time. However, I felt I should make some necessary clarifications as a follow-up to my last letter.

I included two VERBATIMS in my letter of June 12th. This is a technique which we learned in the Diocese of Fresno. According to the Seminarian Summer Assignment Program manual dated May 1985 a VERBATIM is a written declaration "where the seminarian recalls what was said, though obviously he will not remember the exact conversation, but he writes it as he remembers it happening." These VERBATIMS where the unsigned letters dated March 10, 1987 and March 13, 1987.

During Holy Week in Cuernavaca, Bishop Posadas said he wanted to speak with me about some correspondence he received. I had not rested well during the bus trip from Guadalajara. However I listened carefully to the Bishop. He pulled out the letters, that of March 10th, that of March 13th, and the letter of Bishop Luis. Then he asked me to put in writing a statement regarding the two points in the letter of March 10th. He said he would reply to Father David and send along a copy of my written statement. He added that he wanted me to think over everything first, that in no way did he want to rush me. This was on Saturday, April 11th.

The Bishop focused on the letter of Father David, since it specifically requested two points. I left the Bishop's office and spent the afternoon writing up the VERBATIMS. The original letters where in Spanish but I wrote my recollection of them in English. Father David's letter of March 10th consisted of two pages single spaced which rambled at bit. I can state that the VERBATIM in English of his letter substancially represents the contents, but without the rambling. The VERBATIM of Fr. Charles letter substancially represents the letter's contents regarding the division of the Board of Directors and Bishop Luis' authority in the problem. I am not entirely sure about Fr. Charles' reference to me, but as I told you by phone, my impression was that both letters were written with the objective to present my person in a negative light in front of Bishop Posadas. The effect of tnese two letters was a postponement of the sacred ministries.

Bishop Luis's letter states how he visited both Bishops Juan Arzube and Bishop Madera during a Bishop's meeting of some type, I believe in Monterrey, Mexico or in Texas -- ie. a meeting of the Bishops of the Southwest (Mexico & United States), and that Bishop Luis gave to each of these bishops a copy of the CRIS (Sacred Cong. Religious and Secular Institutes) documents dated November 1984 and July 1985. Copies of both of these documents were included for Bishop Posadas. What I do not remember is

whether Bishop Luis personally wrote to Bishop Posadas on the matter or whether Fr. Charles simply included copies of a previous letter of Bishop Luis to Fr. Charles on the subject.

In a related matter, Bishop Miguel Gonzalez is going ahead with his plans for the community and he is arranging everything with Archbishop Posadas. You and the other directors should make the attempt to come down for the installation of Archbishop Posadas on July 8th. I know you will want to clarify things with Bishop Miguel, which is what you should do, before Bishop Miguel gets approval, God willing, from Archbishop Posadas. Manuel said that Bishop Posadas told him the Board members should sit up front during the installation. Manuel is articulate and effectively communicates with both Bishop Miguel and Bishop Posadas.

My own recommendation is that you should deliberate and decide on matters with Bishop Miguel within the next few weeks because Bishop Miguel acts quickly. Manuel also wants to speak to each of the Directors personally.

That's it for now. I hope my letter has clarified things. You are in my prayers. Good Bless!

Sincerely Yours in the Immaculate Heart of Mary,

Kevin Manion

Kevin Manion
Fourth Year Theology

Copies: Kevin, Dr. Dailey, Tony

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

June 17, 1980

Reverend and dear Father,

The Lord Bishop was here today with us. He interviewed each one of us separately. He also spoke with all of us together. He agrees with Y.R. that we could stay in the Seminary in Guadalajara this year.

He feels we should have two habits: one for work & apostolate, and another for ceremonies. He thinks we should have a hood, as it looks "naked" he said without one.

A priest from Los Angeles, named Father José Trinidad Marinez, who says Mass at the Old Plaza Church came to see us today, and highly recommended Jerry Brady to us, ~~exp~~ except that Jerry smokes.

The Bishop wants me to go with him (the Bishop) to Guadalajara, June 23-28 - talk to Rector; Bishop Nuño of S. Juan de Los Lagos, etc. Love, P. Carlos

Bro. Bill says he thinks I should give Bro. James the Holy Oils. I know Your Reverence will say "Show Bro. James a lot of love. That's what he needs." I try my best. I try to see each of them once a week, but even that is often impossible because of the work. His birthday is upcoming. That must be part of it. His nerves must have a lot to do with it. It might help to see a good neurologist, because I think his problem is physical, not emotional nor spiritual.

Looking at Bro. Thomas' room, his things look worldly, untidy. He has not given himself entirely to God. Still attached to <u>things</u>. Tape recorders for music, etc.

In Mary's Heart,
Fr. Charles

PS Tomorrow I'm giving them a retreat.

It's going to be hard to tell Bro. Bill that Fr. Founder has "serious doubts about him." The same is true for Bro. Patrick. I cannot really understand Bro. Patrick. I think he lacks piety.

Can we get rid of Ramón after the plumbing is done?

What is God trying to tell us with all these sicknesses? We cannot install the hot water heater until the plumbing is all ready.

We called Tony Agnia tonight about all these material problems, and asked for more money.

The heat forces down the blood pressure. I feel so incapable of anything. God is showing me how small and useless I am. I cannot do anything in this heat. It is a good way to practice humility. I am really good for nothing.

In Her Heart, Fr. C

Dearest Father Aloysius,

God bless you

on your birthday.

God bless you

through the year

And keep you very happy

In the knowledge

that He's near.

Many Graces & Blessings
are yours
from the Sweet & Gentle Hearts
of
Jesus & Mary & St. Aloysius.
Love,
6/21/80 Rose Hansen

3559125
MARIAN HEATH
SUDBURY, MASS.

On Your Birthday

MAY ALL GOD'S BLESSINGS BE YOURS

GRAND CANYON, AZ
JUN 18
PM
86023

#25 CA
MAP

Rev. Father Aloysius Ellacuria
1110 Westchester Place
Claretian Center
Los Angeles
California

A. Hoppa
4568 Finley Ave, Apt 2
LA Ca 90027

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

June 18, 1980

Reverend and dear Father Founder:

May this your 75th Birthday be filled with the greatest graces from the Immaculate Heart.

All the Brothers went to the beach today. I stayed home and did all my laundry. Even Bro. Gregory went. The doctor said - "We can't find anything wrong with him. You might as well take him out of the hospital, or take him back to the U.S., he cannot adapt to this climate." I took a look at the thermometer today - 100° in the shade at 5:30 p.m.

Bro. James is depressed. He told Brother Bill he wanted to call the States for the past 2 weeks to see if there is anybody who cares for him.

JUNE 18, 1980

FR. WILLIAM KING, C. M. F.

1119 WESTCHESTER PLACE

LOS ANGELES, CA 90019

RE: FR. ALOYSIUS MEDICAL CONDITION

DEAR FR. KING:

THIS MORNING DR. ROBERT GIPSTEIN, M. D. EXAMINED FR. ALOYSIUS AFTER CONSULTATION WITH DR. RONALD J. GOWEY, M. D. -- CHIEF OF STAFF OF ST. JOHN'S MEDICAL CENTER -- AND THE BEST EXPERT IN ORTHOPAEDIC CASES. (A COPY OF DR. GOWEY'S MEDICAL OPINION IS ENCLOSED.)

SYMPTONS INCLUDED SEVERE PAIN IN THE RIGHT HIP AND BUTTOCKS ESPECIALLY WHILE STANDING OR WALKING WHICH MADE IT IMPOSSIBLE TO CONTINUE NORMAL ACTIVITES.

EXAMINATION AND X-RAYS REVEALED "MARKED DEGENERATIVE CHANGES IN THE LUMBAR SPINE."

DIAGNOSIS BY BOTH DOCTORS GOWEY AND GIPSTEIN INDICATE

FR. ALOYSIUS MEDICAL CONDITION (CONTINUED)

THAT FR. ALOYSIUS HAS "OSTEOARTHRITIS OF THE LUMBAR SPINE" -- DEGENERATION OF THE INTERVERTEBRAL JOINTS OF THE LOWER SPINAL CORD WITH OSTEOPHYTE FORMATION (CALCIFIED FUSION OF THE VERTEBRAE OF THE LOWER SPINE). ALTHOUGH THERE IS NO NEUROLOGICAL DEFICIT OF THE LOWER EXTREMITIES, THIS CONDITION PRODUCES NEUROLOGICAL SYMPTOMS WHICH EXPRESS THEMSELVES AS "REFERRED PAIN" IN THE AREA OF THE RIGHT HIP AND BUTTOCKS AREA. DR. GOWEY NOTED "LIMITED RANGE OF MOTION" OF THE RIGHT HIP AND "A MARKED LIMITATION OF MOTION OF THE LEFT HIP."

OSTEOARTHRITIS IS A DEGENERATIVE DISEASE OF THE JOINTS ACCOMPANIED BY PAIN AND STIFFNESS.

THE BASIC CHANGE IN THE AFFECTED VERTEBRAE (JOINTS) IS LOSS OF "ARTICULAR CARTILAGE", WHICH NORMALLY PROTECTS THE ENDS OF THE BONES AND PROVIDES A SMOOTH WORKING SURFACE FOR MOVEMENT. THE EXPOSED ENDS OF THE BONES BECOME HARD AND SHINY, AND AT THEIR MARGINS SMALL SPURS OF BONE DEVELOP KNOWN AS "OSTEOPHYTES". THESE CHANGES ARE EVIDENT IN THE X-RAYS WHICH SHOW BONE SPURS (OSTEOPHYTE FORMATION) AND NARROWING OF THE JOINT SPACE WHERE THE CARTILAGE HAS BEEN

LOST. THE MEMBRANES LINING THE JOINT (SYNOVIAL MEMBRANES) BECOME THICKENED, AND THERE IS AN EFFUSION OF FLUID INTO THE JOINT WICH CAUSES IT TO SWELL.

THE PATIENT SUFFERS INCREASING PAIN ON MOVEMENT OF THE JOINT, AND THE JOINT BECOMES STIFF. USUALLY THE PAIN BECOMES WORSE AS THE DAY PROGRESSES, AND AFFECTED LIMBS ARE DIFFICULT TO USE. IN ADVANCED CASES OF THE DISEASE, JOINT FUNCTION IS LOST AND THE MUSCLES ACTING ON THE JOINT WASTE (ATROPHY). GRATING (CREPITUS) MAY BE FELT IN THE JOINT ON MOVEMENT. WHERE THE BACK AND LOWER SPINE IS AFFECTED, DEGENERATION OF THE INTERVERTEBRAL JOINTS WITH OSTEOPHYTE FORMATION (BONES SPURS) INVOLVES THE SPINAL NERVES AS THEY LEAVE THE SPINAL CORD AND PRODUCE NEUROLOGICAL SYMPTONS.

THE TREATMENT FOR "OSTEOARTHRITIS OF THE LUMBAR SPINE" INCLUDES THE WEARING OF A SACROLUMBAR (BACK) SUPPORT WHICH WILL PRODUCE PROPER POSTURE, A FIRM MATTRESS, SPECIAL MEDICATIONS, AND CONTROL OF WEIGHT.

DR. GIPSTEIN PRESCRIBED THE FOLLOWING MEDICATIONS:

1) PARAFON FORTE -- A MUSCLE RELAXANT -- 2 TABS TAKEN 4 TIMES DAILY.

2) EMPIRIN WITH CODEINE -- AN ANALGESIC TO RELIEVE PAIN -- 2 EMPIRIN TABS WITH 1 EMPIRIN CODEINE TAB EVERY 4 HOURS AS NEEDED FOR PAIN.

THE DOCTOR PRESCRIBED THE FOLLOWING TO RELIEVE PRESSURE ON THE LOWER SPINE:

1) SLEEP ON A HARD BED BY PLACING A BOARD BETWEEN THE BOX SPRING AND THE MATTRESS.

2) AVOID SITTING IN AN EASY CHAIR. SIT ONLY IN CHAIR WITH A STRAIGHT WOODEN BACK, BACK OF CHAIR SHOULD NOT BE CUSHIONED, THOUGH SEAT OF CHAIR MAY BE. CHAIR SHOULD ALWAYS SUPPORT THE SPINE WHILE SEATED.

3) WEARING THE PRESCRIBED CORSETT TO SUPPORT PROPER POSTURE AND REDISTRIBUTE BODY WEIGHT.

4) HOT SHOWER FOR 20 TO 25 MINUTES IMMEDIATELY UPON RISING IN THE MORNING -- THIS RELAXES THE MUSCLES OF THE LOWER BACK.

5) PROVIDE MOIST HEAT TO THE BASE OF THE SPINE 3 TIMES

DAILY FOR ABOUT 20 MINUTES. THIS SHOULD BE DONE BY PACKING A WET TOWEL AROUND AN INSULATED HEATING PAD -- (LATE MORNING, LATE AFTERNOON, AND BEFORE RETIRING AT NIGHT). THIS CAUSES THE MUSCLES AROUND THE LOWER SPINE TO RELAX.

6) IN ADDITION, FR. ALOYIUS DEVELOPED A RASH ON HIS SKIN FOR WHICH THE DOCTOR PRESCRIBED THE USE OF "BABY POWDER" ALL OVER HIS FRONT AND BACK TO ABSORB MOISTURE.

TREATMENT WILL BE EVALUATED NEXT TUESDAY, JUNE 17TH. IN THE MEANTIME APPLICATION OF HEAT, ADEQUATE REST, AND THE AVOIDANCE OF STRESS ARE IMPORTANT.

DR. GIPSTEIN STRESSED THE IMPORTANCE OF WEIGHT REDUCTION BY A REGULAR PROGRAM OF EXERCISE (WALKING).

OUR NEXT APPOINTMENT IS ON WEDNESDAY, JULY 16TH.

SINCERELY YOURS

Kevin J Manion

KEVIN J. MANION

RONALD J. GOWEY, M.D.

ORTHOPAEDIC SURGERY

829-3342

2001 SANTA MONICA BLVD. SUITE 1160-W
SANTA MONICA, CALIFORNIA 90404

JUNE 18, 1980

FR. WILLIAM KING, C. M. F.

1119 WESTCHESTER PLACE

LOS ANGELES, CA 90019

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SINCERELY YOURS

Kevin J Manion

KEVIN J. MANION

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

Mr. Kevin Manion
120 So. Keystone
BURBANK, CA. 91506

(EE.UU.)

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

JUN 20 1980

Fr. Aloysius Ellacuria, CMF
c/o Kevin Manion
120 South Keystone
BURBANK, CA. 91506 (U.S.A.)

CORREO AEREO

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

JUN 20 1980

Rev. Fr. Aloysius Ellacuria, CMF.
c/o Kevin Marion
120 South Keystone
BURBANK, CA. 91506 (U.S.A.)

CORREO
AEREO

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

Padre Aloysius Ellacu
c/o Mr. Kevin Manion
120 South Keystone
Burbank, California 91506
EE. U.U

CORREO
AEREO

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

June 20, 1980

Reverend and dear Father Founder:

Tomorrow is Your Reverence's birthday, may your 75th Birthday be filled with the grace Your Reverence most wishes!

Brother Gregory went back to Navojoa today for tests. The doctor in Alamos said he never found any place in Alamos with more sicknesses than this Motel. The doctor is amazed! He says every week there is another one sick. I gave Brother Gregory the Holy Oils yesterday. He felt better after that.

B_rother Jaime is having all his trials as usual.

We're cleaning out the well. Brother Patrick and Brother Gregory just came up the driveway from Navojoa, from taking the tests.

The doctor in Alamos feels our problem may come from the plumbing or from the food. I personally feel it is coming from the perforated pipes, all of them are leaking.

I have to go now,

In the Immaculate Heart of Mary,

Fr. Charles

MARY ANN M. ARMET
1950 ROSCOMARE RD.
LOS ANGELES, CA 90024

NO. 210

6-18 1980 16-4/1220

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One thousand no/00 DOLLARS

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MISS ALEYENE HOPPA
4568 FINLEY AVE., APT. 2 661-4278
LOS ANGELES, CALIF. 90027

1227

June 18 1980 16-4/1220

PAY TO THE ORDER OF Rev. Father Aloysius Ellacuria $ 25.00

Twenty five and no/00 DOLLARS

SECURITY PACIFIC NATIONAL BANK
Vermont & Hollywood Office
1715 N. Vermont Ave.
Los Angeles, CA 90027

MEMO

Aleyene Hoppa

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AUTHORIZED SIGNATURE

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FRANCIS X. LEVY
MARY E. LEVY
7124 HELLMAN AVE. 714-987-7872
RANCHO CUCAMONGA, CALIF. 91701

2808

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Twenty five and no/100 —— DOLLARS

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LA VERNE OFFICE
2079 BONITA AVENUE, LA VERNE, CALIFORNIA 91750

MEMO

Francis X. Levy

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ANNE GARDNER
17160 REIMER ST., 963-2449
FOUNTAIN VALLEY, CA 92708

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FOUNTAIN VALLEY OFFICE
17420 BROOKHURST ST., FOUNTAIN VALLEY, CA 92708

MEMO

Anne Gardner
Anne Gardner

⑆122000661⑆ 1620⑈ 06900⑈05304⑈

JOSEPH W. VORNDRAN
CONSTANCE A. VORNDRAN
LIC. B4798
3125 MOUNTAIN VIEW AVE. 398-7109
LOS ANGELES, CALIF. 90066

2767

JUNE 21 19 80 16-4/1220

PAY TO THE ORDER OF MISSIONARIES OF PERPETUAL ADORATION $ 25.00

TWENTY FIVE & 00/100 —— DOLLARS

SECURITY PACIFIC NATIONAL BANK
Westchester Office
8740 S. Sepulveda Blvd.
Los Angeles, CA 90045

MEMO

Joseph W. Vorndran

⑆122000043⑆ 2767⑈ 045⑈128903⑈

ROSE B. HANSEN
DL-V0626940
4711 NATICK AVE. 986-7642
SHERMAN OAKS, CA 91403

0274

6/28 1980

16-66/1220

Pay to the order of Misioneros de Adoración Perpetua $ 100.00

One Hundred no/xx Dollars

BANK OF AMERICA

SHERMAN OAKS BRANCH
14701 VENTURA BLVD., SHERMAN OAKS, CA 91403

Memo

Rose B. Hansen

⑆122000661⑆0274⑈04188⑈03989⑈

TOKAI BANK
OF CALIFORNIA
PLAYA DEL REY OFFICE
8000 W. MANCHESTER AVE.
PLAYA DEL REY, CALIF. 90291

12904

June 23, 19 80

16-2625
1222

PAY TO THE ORDER OF ********Father Aloysius Ellacuria********************************$1,000.00**********

TOKAI BANK 1,000 00 CTS

DOLLARS

CASHIER'S CHECK

S K Beyman

⑈012904⑈ ⑆122226254⑆ ⑈00400002⑈

MARGARET A. FLING
351 SOUTH FULLER AVE., APT. M-J
LOS ANGELES, CALIF. 90036

648

3/7 1980

16-4/1220

PAY TO THE ORDER OF Rev. Aloysius Ellacuria CMF $ 100.00

One hundred and no/100 DOLLARS

SECURITY PACIFIC NATIONAL BANK
ParkLaBrea Office
6120 W. Third St., Los Angeles, CA 90036

MEMO

Margaret A. Fling

⑆122000043⑆0648⑈ 212⑈022011⑈

(213) 469-9011

HOLLYWOOD GENERAL STUDIOS, INC.
1040 NORTH LAS PALMAS • HOLLYWOOD, CALIFORNIA 90038

6-20-80

Dear Father Aloysius:

I am writing to inform you of the truth regarding Connie, and Kieth. They have never dated. They are not romantically interested in each other. They are the victims of slander, and calumny by Sue G.

New years eve, a group of our friends attended a dinner given by Kieth's mother. Connie, and I went together. Sue was also there. After dinner, Kieth wanted to make a holiday call on his boss. He excused himself, and asked Connie if she wanted to ride over with him, as he did not want to go alone. She went. It was not pre-arranged, and it was not a date. No one else there thought anything about it. Immediately, Sue became very angry, got up, left the table, and made a scene. She went into the living room, and paced up and down. She stayed there by herself.

After the visit, Connie and Kieth returned. In the meantime, Sue sat outside in her car, waited, and watched to see when they got home. She spied on them.

Sue's behavior was, and is, very sick. Kieth has never dated her, and has shown no romantic interest. On the contrary, he has tried to discourage her unwanted interest in him. Sue has pushed

(213) 469-9011

HOLLYWOOD GENERAL STUDIOS, INC.
1040 NORTH LAS PALMAS • HOLLYWOOD, CALIFORNIA 90038

herself on Kieth, and followed him around. As a result of her behavior, Kieth is uncomfortable around her, avoids her, and does not want to be alone with her. That's why he asked Connie to drive with him, instead of Sue. He knows he is safe with Connie, as she has no romantic interest in him. They are friends, and that is all. If you have been told anything else, I can assure you it is not true.

Kieth's mother has told me that in all her life she has never seen anything like Sue's behavior with Kieth. She said it is really sick. She has tried to push herself on Kieth so much, that he consulted his spiritual director about it, and was told to avoid her. As you can see, it has nothing to do with Connie

Now, I'd like you to know that Connie, and Kieth rarely see each other, even on a friendship basis. Connie has not visited Sally, and Kieth since New Years Eve, six months ago. Kieth rarely comes to our home. In fact, he has not visited us since he came to dinner, with his mother, when you were there several months ago. At that time, he should not have put his arm around Connie's shoulder, and she knows she should have moved away. However, this has not been repeated. Also, she has not seen him since, except when they both happened to be at the same Mass. After Mass, they went their separate ways, and the meeting was not planned.

(213) 469-9011

HOLLYWOOD GENERAL STUDIOS, INC.
1040 NORTH LAS PALMAS • HOLLYWOOD, CALIFORNIA 90038

If it weren't for vicious Sue there wouldn't be any talk, or problem, as it all comes out of her inflamed mind. She has unjustly slandered Connie, myself, and my family. Her mind is so clouded with jealousy that she is beside herself. She should take a good look at herself. She does not attract men, or other people, because she is too wrapped up in herself, and too pushy. She alone is responsible for Keith's rejection of her. Connie had nothing to do with it.

Not only has Connie not dated Keith, but in the two years since her seperation from her husband, she has not dated anyone else. She has told me that if the annulment is not granted, she will live alone for the rest of her life. She loves God too much to offend him. I know that not re-marrying is what all are required to do, but how many do it?

To put your mind at ease, I want you to know I was already aware of Sue's malignant, unfounded jealousy, and behavior, before I talked to you. You revealed nothing, and did not even mention Sue's name. As always, you were most prudent, and charitable.

I feel that I had to let you know the truth of the situation, to protect the reputation of my daughter.

(213) 469-9011

HOLLYWOOD GENERAL STUDIOS, INC.
1040 NORTH LAS PALMAS • HOLLYWOOD, CALIFORNIA 90038

Why an unbalanced woman, Sue, should be allowed to create a situation, like this, seems unjust to me. We are the victims of her slander, and Calumny.

I know how careful you must be, and I understand. There has been too much talk. Until recently, Sue and I were very close.

If you never come to our home again, there will be no hard feelings, as I would rather give up the pleasure of your company, than have any trouble come to you.

I would like you to know that should you want to come to dinner, you are always welcome. I will invite no one but my children, and then there will be no talk, and jealousy.

My children, and I, send our best wishes. We thank you for all you have done for us. You have been a true, and wonderful friend. Your friendship has been one of the greatest graces in our lives.

God Love you, always -
Your Friend

Mrs. Marion Anderson

MI QUERIDO PADRE ALOYSIUS,
A MI MADRE, A MIS HERMANOS, A QAIME Y A MI SOBRE TODO NOS DA TANTA TRIZTESA SABER QUE TODAVIA ESTA TAN ENFERMO. SE QUE AHORA VA CON EL DOCTOR, OQALA QUE LE AYUDE, QUE LO MEQORE Y QUE DIOS LO BENDIGA!

YO HE TENIDO MI SEGUNDO FRACASO DE MI VIDA. HE SUFRIDO MUCHO ESTA ULTIMA SEMANA. ME FUI A VIVIR 3 DIAS EN "SKID ROW" QUE ES LO PEOR DE BARRIOS. LO QUE ME HACE MAS SUFRIR ES QUE NO HE TENIDO LA FUERZA NI HE SABIDO COMO RESPONDERLE A DIOS. NO SE SI ES FALTA DE FE O ES QUE SOY MUY DEBIL PERO NO ME PORTO COMO SU HIQA. DE TODAS FORMAS MI AMOR PARA DIOS EN MI DOLOR ES CUANDO ES MAS GRANDE. MI CORAZÓN DUELE POR EL Y LO AÑORA CON DESESPERACION. EL QUE NO HE PODIDO RESPONDER ES POR-QUE HE LLEGADO A LA CONCLUCION DE QUE ESTOY ENFERMA EMOCIONAL-MENTE. HE TRATADO MUCHO: REZO MUCHO, VOY A MISA DE DIARIO, LLEVO LA COMUNION A LOS ENFERMOS CUANDO PUEDO, ENSEÑABA CATECISMO, Y LES AYUDO A LOS HERMANOS DE CARIDAD TAMBIEN.

You bring His sunshine into my life.

PERO TENGO UNOS DIABLOS, ALGO
OBSCURO DENTRO DE MI QUE
DIOS NO HA QUERIDO QUITARME
DESDE CHICA. QUISIERA SABER
SUFRIR POR EL. REZE MUCHO POR
MI Y POR MIS HERMANOS Y MI
PADRE QUE NUNCA VA A LA IGLECIA.
TAMBIEN SI NO ES MUCHO POR UN
MUCHACHO QUE CONOCI AHORA EN
"SKID-ROW" - SE LLAMA DAVID FUE
DROGADICTO Y ESTUVO EN LA CARCEL
16 AÑOS Y CREO QUE SOLO TIENE 35
AÑOS - YA TIENE 2 REABILITANDOSE
Y NO ES CATOLICO. YA NO LO MOLESTO
MAS. LE MANDO ESTO PARA SU
MISION. LO AMO CON TODO MI CORAZON
REZO POR USTED. ELENA

ELENA
NAVARRO

$10.00
[illegible]

FR. ALOYSIUS

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

June 20, 1980

Reverend and dear Father Founder:

Tomorrow is Your Reverence's birthday, may your 75th Birthday be filled with the grace Your Reverence most wishes!

Brother Gregory went back to Navojoa today for tests. The doctor in Alamos said he never found any place in Alamos with more sicknesses than this Motel. The doctor is amazed! He says every week there is another one sick. I gave Brother Gregory the Holy Oils yesterday. He felt better after that.

Brother Jaime is having all his trials as usual.

We're cleaning out the well. Brother Patrick and Brother Gregory just came up the driveway from Navojoa, from taking the tests.

The doctor in Alamos feels our problem may come from the plumbing or from the food. I personally feel it is coming from the perforated pipes, all of them are leaking.

I have to go now,

In the Immaculate Heart of Mary,

Fr. Charles

T. Hansen
4711 Natick Ave. #327
Sherman Oaks, Ca. 91403

VAN NUYS, CA
JUN 20
914

$100.00
WAR

Rev. Fr. Aloysius Ellacuria C.M.F.
1119 Westchester Place
Los Angeles, California 90019

A Spiritual Bouquet

35 2503
©
THE EXECUTIVE LINE
MADE IN U.S.A.

Dear Father Aloysius,

Have requested that the

Holy Sacrifice of the Mass

be offered for your

intentions.

Rev. Thomas Warren

on

Saturday, June 21, 1980

St. Francis de Sales Church S.D.

God Bless You Father

Love,

Rose Hansen

$1,100.⁰⁰ M.A.P.

Fr. Aloysius Ellacuria

6-21-1980

Dear Father:

This little gift is in appreciation of your prayers, friendship, and love through the years.

You mentioned you would like to buy a Chalice. The gift is yours to do anything you wish with it.

Sorry to learn you are not feeling well. Wish there was some way we could help you.

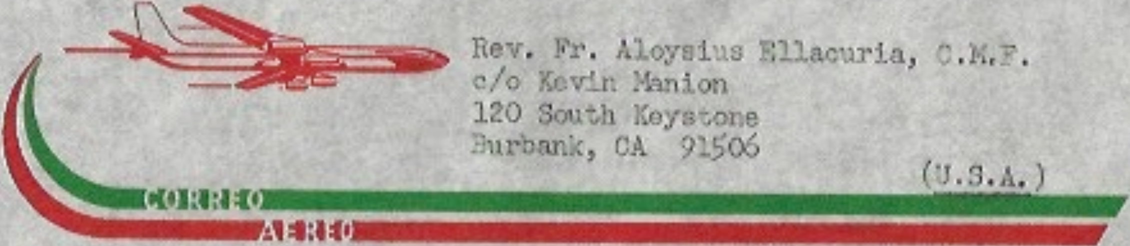
Take care — You are always in our prayers. Love in the Hearts of Jesus, Mary [illegible]

$1.00 M.N.P.

Fr. Aloysius Ellacuria.

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

JUN 24 1980



Rev. Fr. Aloysius Ellacuria, C.M.F.
c/o Kevin Manion
120 South Keystone
Burbank, CA 91506

(U.S.A.)

ANTON H. SAVONIJE
JANE A. SAVONIJE
349 NORTH MYERS ST.
BURBANK, CALIF. 91506

No. 4795

June 24 1980

16-4/1220

Pay to the order of Very Rev. Fr. Carpenter $ 10.00

Ten and no/100 DOLLARS

SECURITY PACIFIC NATIONAL BANK
Magnolia Park Office
3400 W. Magnolia Blvd., Burbank, CA 91505

Memo

Jane A. Savonije

:122000043:4795"030"082624"

RITA M. SERENO
412 MEADOW LANE 359-8764
MONROVIA, CA 91016

1655

PAY TO THE ORDER OF David Sereno June 6 1980 16-66/1220

Fifty and 00/100 $ 50.00

BANK OF AMERICA
MONROVIA BRANCH
230 S. MYRTLE AVE., MONROVIA, CA. 91016

DOLLARS

MEMO

Rita M. Sereno

:122000661:1655"02305"03616"

1977

UNITED CALIFORNIA BANK

Del Amo Financial Center Office
21545 Hawthorne Boulevard
Torrance, California 90503
U.S.A.

16-21/223
1220

June 2 1980

pay to the order of Misioneros de Adoración de Perpetua Monasterio Latino $ 100.00

One hundred 00/100 dollars

Winston H. Hanks
Rosemary M Hanks
445 N. Prospect
Redondo Beach, Ca 90277
U.S.A.

Rosemary M. Hanks

1-213-374-4563

:122000218:2237064 16" 1977 11

MARY E MORRIS
90 EILEEN LANE
CONCORD, CA. 94518

564

7/3 19 80

11-35/1210

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $ 3.00

Three 00/00 DOLLARS

BANK OF AMERICA

CONCORD MAIN OFFICE
2118 WILLOW PASS RD., CONCORD, CA 94520

Mary E. Morris

⑆121000358⑆0564⑈01415⑈04153⑈

INTERNATIONAL MONEY ORDER

Bank of America

NATIONAL TRUST & SAVINGS ASSOCIATION
550 MONTGOMERY STREET
SAN FRANCISCO, CALIFORNIA

0405 03129

DATE 7-3-80

11-35/1210

PAY TO THE ORDER OF *** MISSIONARES DE ADORACION PERPETUA ********************U.S. * 10.00

Bank of America 10 dol's 00 cts

PAYABLE AT CURRENT BUYING RATE FOR BANKERS CHECKS ON NEW YORK OR SAN FRANCISCO
GOOD FOR NOT MORE THAN FIVE HUNDRED ($500) UNITED STATES DOLLARS.

PURCHASER Catherine A. Traugler

A. W. Clausen
A. W. CLAUSEN, PRESIDENT

⑈040503129⑈ ⑆121000358⑆ 06617⑈85001⑈

JESSE J. ANDRADE
ROSE ANDRADE
313 N. SUNSET
WEST COVINA, CA. 91790

791

July 3, 19 80

16-66/1220

Pay to the order of Fr. Charles Carpenter $ 10.00

Ten + 00/00 Dollars

BANK OF AMERICA

WEST COVINA OFFICE
1050 GARVEY AVENUE SOUTH, WEST COVINA, CA 91790

Rose Andrade

Memo donation

⑆1220⑈0066⑆791⑈05300⑈61026⑈

ALVIN C. ADAMS
MARY V. ADAMS
27738 VIA SARASATE
MISSION VIEJO, CALIF. 92692

621

July 11 1980

16-4/1220

PAY TO THE ORDER OF Misioneros de Adoracion Perpetua $ 50.00

Fifty Dollars no/100 DOLLARS

SECURITY PACIFIC NATIONAL BANK
Mission Viejo Office
24896 Chrisanta Drive
Mission Viejo, CA 92691

Alvin C. Adams

MEMO

⑆122000043⑆0621⑈ 089⑈065757⑈

611

MRS. EDWARD J. MOLONEY
RITA C. FLEMING
6556 CAMINO CASETA 964-2710
GOLETA, CALIF. 93017

7-7 1980 90-812/1222

$ 15 —

PAY TO THE ORDER OF Missionaries of Perpetual Adoration DOLLARS

Fifteen and 00/100

MID STATE BANK
GOLETA VALLEY OFFICE
5956 CALLE REAL
GOLETA, CALIFORNIA 93017

Mrs. Edward J. Moloney

MEMO

⑆122208120⑆ 04 2721⑈9⑈

HELEN R. BENTLEY 12-78
DOUGLAS P. BENTLEY
PH. 780-1591
8701 BLUEDALE STREET
ALEXANDRIA, VIRGINIA 22308

No. 714

7-3 1980

68-408/560

Pay to the order of Misioneros de Adoracion Perpetua $ 100.00

One hundred + no/xx DOLLARS

Bank of Virginia
Hybla Valley Office
Alexandria, Virginia 22306

Helen R Bentley

MEMO

⑆056004089⑆ 627⑈578470⑈ 0714

BankofA.Levy

No. 1472

137 E. Thousand Oaks Blvd., Thousand Oaks, Calif. 91360

7/5/1980 90-372/1222

Pay to the Order of MAP $10 --

Ten Dollars + 00/100 Dollars

ISAAC J. BOYKIN, JR.
ROSEMARY BOYKIN
3011 WILLOW LANE 495-3875
THOUSAND OAKS, CALIF. 91360

Memo

Signed Rosemary Boykin

⑆122203727⑆ 2285⑈211⑈

156

CHRISTOPHER BARBOUR
4409 PEPPERWOOD PH. 421-4044
LONG BEACH CA 90808

DATE 20 July 1980 16-66/1220

PAY TO THE ORDER OF Fr. Charles Carpenter M.A.P. $ 10 00

ten and no/100s DOLLARS

Christopher Barbour

BANK OF AMERICA

LAKEWOOD CENTER BRANCH
5120 GRAYWOOD AVE., LAKEWOOD, CA 90712

⑆122000661⑆0156⑈05109⑈05319⑈

AMERICAN EXPRESS MONEY ORDER 22-1/1020

AMERICAN EXPRESS COMPANY ISSUER

GW GREAT WESTERN SAVINGS 29-132,471,630

PAY THE SUM OF
NOT GOOD OVER $1,000.

DATE 7/27/1980

TO THE ORDER OF Fr. Charles Carpenter

Mr & Mrs Jack Fitterer 3628 W. 177th St. Torrance Calif. 90504

SENDER'S NAME AND ADDRESS

BEFORE CASHING READ NOTICE ON BACK

CHAIRMAN

PAYABLE THRU FIRST NATIONAL BANK DENVER, COLORADO

⑆102000018⑆29 ⑈1324716300⑈

LARCHMONT VILLA BRANCH
BANK OF AMERICA
LOS ANGELES, CA

AMOUNT OF CHECK

JACO INDUSTRIALS/VALLEY PLASTICS
821 S. VICTORY BLVD.
BURBANK, CA 91502

1352

7-28 1980 16-66/1220

PAY TO THE ORDER OF Five hundred and 00/100 ——— $500.00

Missionaries of Perpetual Adoration

JACO INDUSTRIALS/VALLEY PLASTICS
Arthur Carr

⑈001352⑈ ⑆122000661⑆ 03438⑈02729⑈

The National Bank of Australasia Limited

INTERNATIONAL CHEQUE
No. 3-087 229347
State/Sch No

ISSUING BRANCH 275 SWANSTON STREET MELBOURNE 1-772/260 24TH. JULY 19 80

PAY REV. CHARLES CARPENTER OR ORDER

THE SUM OF FIFTY SEVEN DOLLARS AND EIGHTY EIGHT CENTS UNITED STATES CURRENCY

US$57-88

For The National Bank of Australasia Limited

TO THE NATIONAL BANK OF AUSTRALASIA LIMITED
New York Agency, 299 Park Ave., New York

STAMP DUTY PAID

A. MONITTO Authorised Signature

Authorised Signature

⑈229347⑈ ⑆026007728⑆ 10⑈00002

ZELDA M. HAYTER
4537 FULTON AVENUE
SHERMAN OAKS, CA 91403
789-9489

3477

June 21 19 80 16-66/1220

PAY TO THE ORDER OF Rev. Charles Carpenter, MAP. $ 5.00

Five and no ——— xx/xx DOLLARS

BANK OF AMERICA NT&SA
RIVERSIDE-WOODMAN OFFICE
13700 RIVERSIDE DR., SHERMAN OAKS, CA 91423

mass offering

Zelda M. Hayter

⑈003477⑈ ⑆122000661⑆ 03973⑈02664⑈

IMPERIAL
BANK OF COMMERCE

2243

4TH & MARKET BRANCH
1600 SW, 4TH AT MARKET, PORTLAND, OREGON 97204

****7-3-80***** 19__ 24-598/1230

PAY TO THE ORDER OF ****Missionaries Of Perpetual Adoration********************** $****1000.00****

The sum of 1,000dol'sOOcts UNITED STATES DOLLARS

FOR CANADIAN IMPERIAL BANK OF COMMERCE

IN PAYMENT OF CASHIER'S CHECK

AUTHORIZED SIGNATURE

COUNTERSIGNED

⑈002243⑈ ⑆123005982⑆ 722 0000 009⑈

THE FACE OF THIS DOCUMENT HAS A COLORED BACKGROUND — NOT A WHITE BACKGROUND

GIRO INTERNACIONAL
CROCKER NATIONAL BANK
SAN FRANCISCO, CALIFORNIA

415882
11-8/1210

FECHA July 18, 1980

PAGUESE A LA ORDEN DE ***PADRE CARLOS CARPENTER**************** U.S. $**30.00***

CANTIDAD MAXIMA U.S. $500

VOID

PAGADERO AL TIPO DE CAMBIO DEL DIA PARA LA COMPRA DE GIROS BANCARIOS SOBRE SAN FRANCISCO, CALIFORNIA U.S.A.

FIRMA DEL REMITENTE

THE BACK OF THIS DOCUMENT CONTAINS AN ARTIFICIAL WATERMARK — HOLD AT AN ANGLE TO VIEW

⑈00415882⑈ ⑆1210-0008⑆ 900750986⑈4011

TREASURY
FISCAL SERVICE
DIVISION OF
DISBURSEMENT

SAN FRANCISCO, CALIFORNIA

Check No. 70,900,089
SYMBOL 3128

United States Treasury 15-51/000

DO NOT FOLD, SPINDLE OR MUTILATE
KNOW YOUR ENDORSER • • REQUIRE IDENTIFICATION

PAY TO THE ORDER OF GREGORY T HANKS

MONTH	DAY	YEAR
03	21	80

445 N PROSPECT AVE

DOLLARS	CTS.
$***299	25

89 TAX REF

12/79 REDONDO BEACH CA 90277 556254132 FRESNO 95

REGIONAL DISBURSING OFFICER

⑈31284⑈ ⑆000000518⑆ 709000897⑈

MARY E MORRIS
90 EILEEN LANE
CONCORD, CA. 94518

8/11 1980 11-35/1210

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $ 3.00
Three 00/100 DOLLARS

BANK OF AMERICA
CONCORD MAIN OFFICE
2118 WILLOW PASS RD., CONCORD, CA 94520

Mary E Morris

August donation

⑆121000358⑆0585⑈01415⑈04153⑈

KATHERINE H. MORROW
2296-C VIA PUERTA
LAGUNA HILLS CA 92653

870

DATE Aug. 3, 1980 16-66/1220

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $ 50.00
Fifty and 00/100 DOLLARS

BANK OF AMERICA
LAGUNA HILLS BRANCH
24061 CALLE DE LA PLATA, LAGUNA HILLS, CA, 92653

Katherine Morrow

⑆122000661⑆0870⑈11074⑈04333⑈

STATE OF CALIFORNIA
SACRAMENTO

WARRANT NUMBER
21 110316

THE TREASURER OF THE STATE WILL PAY OUT OF THE

FUND NO. FUND NAME

027 TAX REL & REFUND ACCT

90-1342/1211

MO	DAY	YR.
03	10	80

TO

G T HANKS
445 N PROSPECT AV
REDONDO BCH CA 90277

556-25-4132
IDENTIFICATION NO.

DOLLARS	CENTS
$******45	75

FORM CD 65 (2-75) CONTROLLERS WARRANT

⑆1211⑈1342⑆ 211103163⑈

Santa Monica Bank
1251 · 4TH STREET
Santa Monica, Calif. 90401

074605

90-1261
1222

Date 8-1 1980

Pay to the order of misioneros de adoration perpetua $ 40.00

GOOD FOR NOT MORE THAN $500.00

SANTA MONICA BANK OFFICE 02 40dol's00cts

Margaret Collopy
SIGNATURE OF REMITTER

P.O. Box 633
ADDRESS

Santa Monica Calif. USA
CITY & STATE
90406

MONEY ORDER

⑈074605⑈ ⑆122212611⑆ 02 212 102⑈

OVERLOOKING SANTA MONICA BAY

DATE	DESCRIPTION	AMOUNT
	TOTAL PAYABLE	

MADONNA HOUSE
10814 WASHINGTON BLVD.
CULVER CITY, CA 90230
839-6318

1547

90-1542
1222

Aug. 9 1980

PAY TO THE ORDER OF Misioneros de Adoracion Perpetua $ 10.00

ENDORSEMENT OF THIS CHECK EVIDENCES PAYMENT IN FULL OF ITEMS SET FORTH HEREON

Ten no/100 DOLLARS

BANK OF AMERICA NT&SA
CULVER CENTER OFFICE
3809 CULVER CENTER, CULVER CITY, CA 90230

Helen C Hartwig

⑈001547⑈ ⑆1222⑉1542⑆ 03483⑉00299⑈

SECURITY PACIFIC NATIONAL BANK INTERNATIONAL MONEY ORDER

LOS ANGELES, CALIFORNIA, U.S.A.

NEGOTIABLE IN ALL COUNTRIES OF THE WORLD

DATE July 29, 1980

№000604946

16-4
1220

PAY TO THE ORDER OF * * FR. CHARLES CARPENTER * * * * * * *

U.S. $ 20.00 * * * * * *

AMOUNT SPNB 2000 CTS

NOT VALID OVER ONE THOUSAND (1,000) U.S. DOLLARS

AUTHORIZED SIGNATURE

TO: SECURITY PACIFIC NATIONAL BANK
INTERNATIONAL BANKING OFFICE
Los Angeles, California 90071
U. S. A.

SENIOR VICE PRESIDENT & CASHIER

⑈000604946⑈ ⑆122000043⑆928⑈932371⑈

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

JUN 24 1980

Rev. Fr. Aloysius Ellacuria, CMF
c/o Kevin Manion
120 South Keystone
BURBANK, CA. 91506
(U.S.A.)

CORREO
AEREO

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

JUN 24 1980

Fr. Aloysius Ellacuria, CMF.
c/o Kevin Manion
120 So. Keystone
BURBANK, CA. 91506 (U.S.A.)

CORREO
AEREO

MISSIONARIES OF PERPETUAL ADORATION
120 S. KEYSTONE
BURBANK, CA 91506

FR. CHARLES CARPENTER, M. A. P.
APARTADO 44
ALAMOS, SONORA

JUNE 24, 1980

DEAR FR. CHARLES,

TO CLARIFY SOME FACTS REGARDING OUR ACCOUNTING SITUATION IN LOS ANGELES, THE FOLLOWING IS A SUMMARY OF WHAT THE ACCOUNTANT, ALEX MANAHAN TOLD ME OF HIS MEETING ON FRIDAY, JUNE 19TH WITH TONY ARPAIA. THE PURPOSE OF THE MEETING WAS TO PICK UP ADDITIONAL ACCOUNTING DOCUMENTS WHICH WHERE NOT PROVIDED TO ALEX ON HIS LAST VISIT TO BARONE'S RESTURANT.

WHEN ALEX FIRST CAME INTO THE OFFICE AND TONY WASN'T THERE HE ASKED JACKIE THE BOOKEEPER FOR THE MISSING RECORDS, IE. THE COPIES AND RECEIPTS OF BANK TRANSACTIONS, BANKERS ACCEPTANCES, ETC. JACKIE SAID SHE DIDN'T KNOW ANYTHING ABOUT IT, AND THAT TONY HANDLES THEM.

WHEN TONY CAME AFTER EXCHANGING GREETINGS ALEX ASKED FOR THE MISSING DOCUMENTS. TONY TOLD JACKIE TO PULL OUT THE RECEIPTS WHICH SHE DID. THESE WERE PROVIDED FOR ALEX.

THEN ALEX TOLD TONY, "I UNDERSTAND KEVIN GAVE YOU AN ACCOUNTING OF THE HOUSE. "TONY ASKED, "IS IT NECESSARY FOR IT TO APPEAR ON THE BOOKS?" ALEX RESPONDED, "BECAUSE IT IS A TRANSACTION THAT INVOLVES M. A. P. IT SHOULD THEREFORE APPEAR." TONY SAID HE HAS THE COPIES OF THE RENTAL AT HOME. AND ALEX SAID, "I CAN GET THE COPIES FROM KEVIN."

THERE APPEARS TO BE ANOTHER "MERRY-GO-ROUND" HERE. IS THERE A PROBLEM WITH THE BOOKS IN LOS ANGELES? THE ACCOUNTANT AND TONY ARE GIVING OF THEIR FREE TIME TO HELP FR. ALOYSIUS AND THE MISSIONARIES. MORE TIME IS WASTED AND WE STILL DON'T HAVE A COMPLETE ACCOUTNING. IF THERE IS A PROBLEM IT IS ONE OF "LACK OF RELIGIOUS SPIRIT." THIS WOULD BE VERY UNHEALTHY FOR THE M. A. P.

LET US PRAY TO ALMIGHTY GOD THAT FR. ALOYSIUS WILL INTERCEDE FOR US ON BEHALF OF THE MISSIONARIES THAT ALL IS RESOLVED.

SINCERELY YOURS IN THE MOST BLESSED SACRAMENT AND THE IMMACULATE HEART OF MARY,

Kevin J. Manion

KEVIN J. MANION

6) Brother Gregory has been getting better. The Doctor in Alamos said Bro. Gregory's case was worse than Brother Enrique's. Brother Gregory still appears "sickly", although he is over his hepatitis. He hardly talks at all. I'm afraid the sickness left him in a deep sadness.

7)There is apparently no urgent need for a refrigerator at this time. The greatest need at present is a plumber. There are only two or three half-way decent plumbers in Alamos.

8) Raimundo Meza is coming next week. That will bring up the number to 17 in this monastery.

9) The Bishop wants me to attend the conferences given by another Bishop in Obregon on the 14th, 15th and 16th of July. That Bishop's name is Bishop Javier Lozano. I met him in Burgos when he was still a priest. He is quite a learned and intelligent person.

10) The seven novices will be here on the 16th of August. When Gregory told me that Your Reverence has a serious decision to make, it really got me wondering. I imagined myself leaving the Monastery because of my lack of spirit, lack of humility, lack of responsibility. Then I imagined some of the others being sent home. Then I imagined the whole group being sent away to a larger congregation. What a terrible imagination I have. Sorry for my lack of confidence on God. I will try my best. We have postulants mixed in with novices. If I demand too much from the postulants, before I have their full confidence, I'm afraid they'll go home. One of the new ones, who is quite good, told me that silence was very hard from the first day until about 15 days later. Later, after I get their confidence, I can really scold them. But not before, because they get discouraged and think I'm mad at them. I guess this is why in established Congregations they have a separatio n between newcomers and the more advanced.

I do feel that Brother Gregory is depressed and probably seeing things through dark purple colored glasses. Since he's been sick he's been very silent. It's so hard to get a smile out of him. Although I agree that things could be more observant, it takes a while to get the confidence of the newcomers to the point where they can express themselves freely with me.

11) By the time Raimundo gets here, we're going to have to start doubling up in the bedrooms. We need fans for each person in that case, unless the Brothers going to Jalisco are already gone.

Brother Gregory just walked in. What a change! He looks so much better!! Do not think about what I said above. He seems to be o.k. now.

I feel certain that Your Reverence has been obtaining many very special graces for us! We can recognize it in all the wonderful things that have been happening to the Order. Imagine, Guadalajara accepted us, and the Government wants to get the "almacen" off our property! Miraculous! Miraculous!

12) I just called the Lawyer up by phone. It's difficult to get phone calls through to Obregon or Navojoa. If you're lucky, the line's not busy. The lawyer doesn't seem to have more to say. I told him what the Government is doing. He was happy.

In the Most Blessed Sacrament,
and the Immaculate Heart of Mary,

Fr. Charles Carpenter, M.A.P.

Fr. Charles Carpenter, M.A.P.

MISSIONARIES OF PERPETUAL ADORATION
120 S. KEYSTONE
BURBANK, CA 91506

FR. CHARLES CARPENTER, M. A. P. JUNE 24, 1980
APARTADO 44
ALAMOS, SONORA

DEAR FR. CHARLES,

TO CLARIFY SOME FACTS REGARDING OUR ACCOUNTING SITUATION IN LOS ANGELES, THE FOLLOWING IS A SUMMARY OF WHAT THE ACCOUNTANT, ALEX MANAHAN TOLD ME OF HIS MEETING ON FRIDAY, JUNE 19TH WITH TONY ARPAIA. THE PURPOSE OF THE MEETING WAS TO PICK UP ADDITIONAL ACCOUNTING DOCUMENTS WHICH WHERE NOT PROVIDED TO ALEX ON HIS LAST VISIT TO BARONE'S RESTURANT.

WHEN ALEX FIRST CAME INTO THE OFFICE AND TONY WASN'T THERE HE ASKED JACKIE THE BOOKEEPER FOR THE MISSING RECORDS, IE. THE COPIES AND RECEIPTS OF BANK TRANSACTIONS, BANKERS ACCEPTANCES, ETC. JACKIE SAID SHE DIDN'T KNOW ANYTHING ABOUT IT, AND THAT TONY HANDLES THEM.

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LET US PRAY TO ALMIGHTY GOD THAT FR. ALOYSIUS WILL INTERCEDE FOR US ON BEHALF OF THE MISSIONARIES THAT ALL IS RESOLVED.

SINCERELY YOURS IN THE MOST BLESSED SACRAMENT AND THE IMMACULATE HEART OF MARY,

Kevin J. Manion

KEVIN J. MANION

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

JUN 25 1980

Rev. Fr. Aloysius Ellacuria, CMF
c/o Kevin Manion
120 South Keystone
Burbank, CA 91506 (U.S.A.)

CORREO
AEREO

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

JUN 25 1980

Fr. Aloysius Ellacuria, CMF.
c/o Kevin Manion
120 South Keystone
BURBANK, CA. 91506 (U.S.A.)

CORREO
AEREO

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

Fr. Aloysius Ellacuria, cmf.
c/o Kevin Manion
120 So. Keystone
BURBANK, CA. 91506
(EE.UU.)

CORREO
AEREO

Fr Charles to read letter to them
& High blood pressure

My dear Sons with MOST & the IHM,

I have the privilege to write to you today VIA Caesar Ramirez

May I present you Caesar Ramirez as a the ^permanent VICCAR to Rev F. Chas Coyote MAP.

This means that Caesar Ramirez is next in authority to Fr Superior. Bro Caesario is a man of great virtue and of great intellectual capacity as demonstrate by this profession occupy as supervisor of 10 ^which depts has been for 16 years. ~~He is giving up his~~ He is giving up 24,000 a year. To ~~this MOST~~

Besides he is giving up of his house of worth 80,000 & his giving up his right for a pension worth 160,000

He thinks all this is nothing to 1 in order to save God. & love God throughout as a religious ~~[illegible]~~ as a priest, as a missionary, as a

perpetual adorer of the MBS and perpetual veneration of the IHM.

He ~~leaves~~ has had every convenience he is leaving the world that he has in order to be with you, My dear sons of M.A.P.

Treat him well, receive him most graciously and obey him most faithfully.

Your docility to his direction will lead you to the heights of perfect religious discipline.

See always God in him and obey his directions as utterances of the Divine Word.

My dear sons, I have long heart has bleed for you when you are sick, My Heart has bleed for you when some of you are not following God's holy will too well.

FR ALOYSIUS IS PRAyin
in order that he may return
as soon as possible to the monastery
(2) TO FORget the past.

Fr Misses u very much

You belong there

FR Ally is prayin

very much so that

he go there as soon as possible.

perpetual adorer of the MBS and perpetual veneration of the IHM.

He ~~leaves~~ has had every convenience he is having in order the world that he has to be with you, My dear sons of M.A.P.

Treat him well, receive him most graciously and obey him most faithfully.

Your docility to his directions will lead you to the heights of perfect religious discipline.

See always God in him and obey his directions as utterances of the Divine Word.

My dear sons, I have my heart has bled for you when you are sick, My Heart has bled for you when some of you are not following God's holy will too well.

or are following God's holy will in a rebellious way.

My heart is so sad when some of you are throwing the precious perals of grace — to the swine.

From now on, all of you do your level best to be faithful to your vocation, particularly those of you who have been lagging behind in the past.

You all are in my mind and in my heart and in all my prayers. At present I am going thru most excruciating physical pains that I think are going to accompany me to my grave..

How happy I will feel in eternity ~~if~~ if these pains have obtained for you the graces you needed to preserve in a worthy manner

in your Holy vocation.

Your lovingly Father
in the MBS & the Im H of Mr

Fr Aloysius

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

June 28, 1979

Reverend and dear Father,

The Bishop was here yesterday. He mentioned to me that he wants to send Fr. Luis, the former Rector of the Seminary in Cd. Obregón, to Alamos. This priest had a nervous breakdown about a year ago. He is young, probably younger than me. The Brothers here know him, although I cannot remember him. The Bishop mentioned that he would like him to eat with us and that since he is "of good spirit" he could serve as confessor to the Community. He said one of the reasons why he must have had a nervous breakdown was because he is a vegetarian. He said we should try to convince him to eat meat.

In my own opinion, I do not mind if he eats here and is the confessor. However, if he is against being a member of M.A.P. I feel that he will not be able to follow the demands of community life, and thus will put a "drag" on the community. Not exactly a "scandal" but a reason for laxity to enter into the Community. The same can happen with so-called oblates. Although they are nice to have around, others can imitate their irregularity almost without realizing it. Are my fears unfounded? I don't know. I guess it depends on how this priest is. Apparently he is a model priest because he was Rector of the Seminary. Also, I don't know if the Bishop is sending him only for July (while Fr. Felipe de Jesus is gone) or for good (to make the parish work lighter). Love, Carlos

ALLSTATE INSURANCE COMPANY

The POLICY PERIOD shall begin and end at the Location of Property involved as indicated below (R[illegible] reverse side for additional policy provisions).

DECLARATIONS

ISSUED 06-18-80

Policy Number: 0 04 658934 07/13

BEGINS ON JUL 13, 1980 AND CONTINUES UNTIL CANCELLED

Name of Insured: FERNANDO MEL FERRER

JUN 24 01:22 PM '80

12 01 A.M. STANDARD TIME

Location of Property Insured:
5951 JAYMILLS AV
LONG BEACH CA 90805

DWELLING IS OF FRAME CONSTRUCTION AND OCCUPIED BY 1 FAMILY

Name and Address of First Mortgagee:
HOME SAVINGS AND LOAN ASSOCIATION
P O BOX 3991
NORTH HOLLYWOOD CA 91609

LOAN NO. 00288091

The following coverages and limits of liability apply as shown below. If the word "amended" followed by a date appears above, the insurance applies only from that date.

POLICY COVERAGES AND LIMITS OF LIABILITY

A DWELLING PROTECTION		$70,000
C PERSONAL PROPERTY PROTECTION		35,000
X FAMILY LIABILITY	EACH OCCURRENCE	300,000
Y GUEST MEDICAL PAYMENTS	EACH PERSON	500
	EACH ACCIDENT	25,000

WC WORKERS' COMPENSATION
PRIVATE RESIDENCE EMPLOYE(S) OCCASIONAL CLASS — INCLUDED IN TOTAL POLICY PREMIUM

YOUR POLICY INCLUDES PROTECTION FOR OTHER (APPURTENANT) STRUCTURES AND LOSS OF USE OF YOUR RESIDENCE PREMISES (ADDITIONAL LIVING EXPENSE)

THE PROPERTY INSURANCE ADJUSTMENT CONDITION APPLIES USING THE BOECKH PUBLICATIONS BUILDING COST INDEX DEVELOPED BY THE AMERICAN APPRAISAL ASSOCIATES, INC

LOSS DEDUCTIBLE(S) APPLICABLE
$100 ALL PERIL DEDUCTIBLE APPLIES TO COVERAGE(S) A & C

MB 7/9/80

SUBJECT TO THE FOLLOWING FORMS AND ENDORSEMENTS

AU404 DELUXE HOMEOWNERS POLICY
AU315 STANDARD FIRE POLICY PROVISIONS
AU319 LENDERS LOSS PAYABLE

May 28, 1981

Mr. Kevin Manion
236 North Central Ave
Glendale, California

Dear Mr. Manion:

At your request an appraisal has been made of the property located at:

5951 Jaymills Ave
Long Beach, California 90805

The legal description can be found in the appraisal report.

The objective of the appraisal was to estimate market value of the subject property in fee simple.

Market value as such is the highest price estimated in terms of money that a property would bring in a competitive and open market under all conditions requisite to a fair sale, the buyer and seller each acting prudently and knowledgeably and assuming the price is not affected by undue stimulus.

As a result of my analysis of all available data and subject to the assumptions and limiting conditions, I estimate the market value of the subject property as of March, 1980 to be:

Seventy Three Thousand Five Hundred Dollars

$73,500

Respectfully submitted,

George Ballin

George Ballin
Real Property Appraiser

AMDG

5951 Jaymills Av
Long Beach, Ca 9080-
March 20, 1980

To Whom It May Concern:

I hereby donate to the Missionaries of Perpetual Adoration, 10123 Riverside Drive, North Hollywood, Ca., my house & its contents located at 5951 Jaymills Av., Long Beach, Ca.

The date of this donation is March 20, 1980.

The total amount of the house & its contents is #72,000.00.

The house consists of two bedrooms, one & 3/4 bathrooms, & a single car garage.

Sincerely,

Fernando Ferrer

+

FEAST OF SS. PETER AND PAUL

SUNDAY JUNE 29, 1980

MISSIONARIES OF PERPETUAL ADORATION

MONASTERIO DE FATIMA

ALAMOS, SONORA

MY DEAR SONS IN THE MOST BLESSED SACRAMENT AND

THE IMMACULATE HEART OF MARY:

I HAVE THE PRIVILEDGE TO WRITE TO YOU TODAY VIA CESARIO RAMIREZ.

MAY I PRESENT TO YOU CESARIO RAMIREZ AS THE PERMANENT VICAR TO REVEREND FATHER CHARLES CARPENTER, M. A. P.

THIS MEANS THAT CESARIO RAMARIZ IS NEXT IN AUTHORITY TO FR. SUPERIOR. BROTHER CESARIO IS A MAN OF GREAT VIRTUE AND OF GREAT INTELLECTUAL CAPACITY AS IS DEMONSTRATED BY HIS POSITION AS SUPERVISOR OF 12 DEPUTIES WITH THE LOS ANGELES COUNTY PROBATION DEPARTMENT WHERE HE HAS BEEN WORKING FOR THE LAST 16 YEARS. HE IS GIVING UP A JOB OF MORE THAN $26,000.00 A YEAR BESIDES GIVING UP HIS HOUSE WITH A SWIMMING POOL WORTH OVER $ 85,000.00, AND HE IS GIVING US HIS RIGHT FOR A PENSION WORTH $ 34,000.00 PLUS

Father Aloysius Altacuna OMF

OTHER FRINGE BENEFITS.

HE THINKS ALL THIS IS NOTHING IN ORDER TO SERVE GOD AND LOVE GOD THOROUGHLY AS A RELIGIOUS, AS A PRIEST, AS A MISSIONARY, AS A PERPETUAL ADORER OF THE MOST BLESSED SACRAMENT AND PERPETUAL VENERATOR OF THE IMMACULATE HEART OF MARY. HE LEAVES EVERY CONVENIENCE HE HAS IN THE WORLD IN ORDER TO BE WITH YOU, MY DEAR SONS OF M. A. P.

TREAT HIM WELL, RECEIVE HIM MOST GRACIOUSLY AND OBEY HIM MOST FAITHFULLY. YOUR DOCILITY TO HIS DIRECTION WILL LEAD YOU TO THE HEIGHTS OF PERFECT RELIGIOUS DISCIPLINE. SEE ALWAYS GOD IN HIM AND OBEY HIS DIRECTIVE AS UTTERANCES OF THE DIVINE WORD.

MY DEAR SONS, I HAVE MY HEART WHICH HAS BLED FOR YOU WHEN YOU ARE SICK, MY HEART HAS BLED FOR YOU WHEN SOME OF YOU ARE NOT FOLLOWING GOD'S HOLY WILL TOO WELL OR ARE FOLLOWING GOD'S HOLY WILL IN A REBELLIOUS WAY. MY HEART IS SO SAD WHEN SOME OF YOU ARE THROWING THE PRECIOUS PEARLS OF GRACE TO THE SWINE.

FROM NOW ON, ALL OF YOU DO YOUR LEVEL BEST TO BE FAITHFUL TO YOUR VOCATION, PARTICULARLY THOSE OF YOU WHO HAVE BEEN LAGGING BEHIND IN THE PAST. YOU ARE IN MY MIND AND IN MY HEART AND IN ALL MY PRAYERS.

AT PRESENT I AM GOING THROUGH MOST EXCRUCIATING

Father Aloysius Ellacuria, C.M.F. †

PHYSICAL PAINS THAT I THINK ARE GOING TO ACCOMPANY ME TO MY GRAVE. HOW HAPPY I WILL FEEL IN ETERNITY IF THESE PAINS HAVE OBTAINED FOR YOU THE GRACES YOU NEEDED TO PERSERVERE IN A WORTHY MANNER IN YOUR HOLY VOCATION.

YOUR LOVING FATHER IN THE MOST BLESSED SACRAMENT AND THE IMMACULATE HEART OF MARY,

Fr. Aloysius Ellacuria, CMF

FR. ALOYSIUS ELLACURIA, C. M. F.

MISSIONARIES OF PERPETUAL ADORATION
1012 RIVERSIDE DRIVE
NORTH HOLLYWOOD, CALIFORNIA 91602

MR. FERNANDO M. FERRER
5951 JAYMILLS AVE
LONG BEACH CA 90805

JUNE 30, 1980

DEAR MR. FERRER:

THIS LETTER IS TO ACKNOWLEDGE RECEIPT OF YOUR DONATION ON MARCH 20TH, 1980 OF THE HOUSE AND PROPERTY LOCATED AT 5951 JAYMILLS AVENUE, LONG BEACH, CALIFORNIA.

WE UNDERSTAND THAT THE MARKET VALUE OF THIS HOUSE IS $72,000.00 AND THAT THE HOUSE CONSISTS OF TWO BEDROOMS, ONE AND THREE QUARTERS BATHROOMS, AND A SINGLE CAR GARAGE.

FOR YOUR INFORMATION, THIS PROPERTY WILL BE USED SOLEY FOR THE PURPOSE AND FUNCTION CONSTITUTING THE BASIS FOR OUR EXEMPTION UNDER SECTION 501, OF THE UNITED STATES REVENUE CODE.

VERY TRULY YOURS,

MISSIONARIES OF PERPETUAL ADORATION

BY---Antony J. Cespaca---

TITLE---Treasurer---

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DIRECTIVES FROM FR. FOUNDER

JUNE 30, 1980

1) NEVER SHOULD THERE BE ANY MEANDERING AROUND AIMLESSLY. THIS IS THE TIME WHEN THE DEVIL IS CATCHING THEM. THIS SHOULD BE REPEATED TO THEM TIME AND TIME AGAIN.

2) THE GATE SHOULD ALWAYS BE CLOSED, A BROTHER PORTER SHOULD BE ASSIGNED WHO WILL REPORT THE VISITORS TO THE VICAR. THE VICAR WILL TRANSACT THE BUSINESS WITH THE VISITORS. HE WILL SEE IF IT IS IMPORTANT ENOUGH TO CALL THE SUPERIOR. NO ONE SHOULD METTLE WITH THE VISITORS. IT IS A SERIOUS FAULT AGAINST DISCIPLINE AND THE RELIGIOUS SPIRIT.

3) THE ONES THAT BREAK THE TIME-TABLE RATHER OFTEN AND WITHOUT ANY AMENDS CANNOT BE ADMITTED FIRST TO THE NOVITIATE AND MUCH LESS TO THE PROFESSION. FOR INSTANCE TO BE CHEATING IN GETTING UP LATE IN THE MORNINGS, LATE FOR CHAPEL, BREAKING THE GRAND SILENCE, OR TALKING TO OUTSIDERS WITHOUT NEED OR PERMISSION, MURMURING ABOUT OTHERS, UNWILLING TO ACCEPT THE CORRECTIONS WELL, AND OTHER DEVIATIONS FROM THE RULE.

4) THE VICAR SHOULD QUIZ THE BROTHERS ABOUT THE CONFERENCE MATERIALS IN ORDER TO KEEP THEM ATTENTIVE.

5) ONLY THE SUPERIOR OR HIS VICAR WILL ANSWER THE TELEPHONE. NO ONE ELSE. NEVER SHOULD ANYONE USE THE PHONE,

Father Aloysius Ellacuria C.M.F.

+

DIRECTIVES FROM FR. FOUNDER

JUNE 30, 1980

ONLY THE SUPERIOR OR HIS VICAR. THIS INCLUDES BUSINESS PHONE CALLS. IF THERE ARE DUTIES THAT REQUIRE THE USE OF THE PHONE IT WILL BE THE VICAR WHO WILL MAKE THE CALL. IF ANYONE DARES TO GO OFF THE GROUNDS TO MAKE TELEPHONE CALLS OR FOR ANY OTHER PURPOSE HE WILL BE SERIOUSLY GUILTY.

6) THE SUPERIOR SHOULD HAVE TIME FOR WRITING OF THE RULE OR THE DIRECTORIO.

7) DISTINGUISH BETWEEN THOSE WHO WILL BE PRIESTS AND THOSE WHO WILL BE BROTHERS. THERE SHOULD BE A DIFFERENT TIMETABLE.

8) IF ANY BROTHERS DEVELOP BAD HABITS, SUCH AS SLEEPING IN, OR NOT TAKING CORRECTION AS A RELIGIOUS SHOULD, THESE WILL BECOME INTOLORABLE LATER ON IN LIFE. EXPLAIN TO THESE THAT THE FR. FOUNDER WANTS THEM TO PERSERVERE.

9) FOR THE DIRECTORIO -- EVERY HOUR WHILE MAKING THE SPIRITUAL COMMUNION ALL SHOULD COMMEND THEMSELVES TO OUR LORD IN THE BLESSED SACRAMENT PRESENT IN ALL THE HOLY MASSES THROUGHOUT THE WHOLE WORLD. THIS SHOULD REMIND THEM OF THEIR VERY INTENSE LOVE FOR OUR EUCHARISTIC LORD.

10) THERE SHOULD BE A MASTER PLAN FOR THE GARDEN WHERE THE BROTHERS ARE TO GROW THEIR OWN VEGATABLES. THIS WILL

Father Aloysius Ellacuria CMF

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DIRECTIVES FROM FR. FOUNDER

JUNE 30, 1980

SAFEGUARD THE HEALTH OF THE MISSIONARIES, AND MAKE THE MONASTERY SELF-SUFFICIENT. THIS GARDEN SHOULD BE VERY LARGE. USE THE HELP OF ANY KNOWLEDGABLE LAYMAN, EG. JOAQUIN BOURS, TO HELP WITH THE MASTER PLAN.

11) IF ANY BROTHERS CONTINUE WITH "MONKEY BUSINESS" AFTER BEING CORRECTED THEY SHALL NOT BE ADMITTED TO PROFESSION. TELL THESE BROTHERS THAT THEY WILL BE DISMISSED AT ONCE WITH A BLACK MARK AGAINST THEM.

12) CORRECTION IN PUBLIC IS GOOD FOR HUMILITY BUT ONLY FOR THOSE WHO HAVE THE GREATEST VIRTUE TO ACCEPT CORRECTION. THEREFORE SUPERIORS WILL USE THIS FORM OF CORRECTION MOST SPARINGLY AND WITH GREAT PRUDENCE.

13) BEGIN ALL ACTIONS WITH THE PRAYER TO THE HOLY SPIRIT (IN LATIN).

14) POSTULANTS SHOULD BE TAUGHT CATECHISM, GRAMMER, MANNERS, HOW TO BE A GENTLEMEN. STRESS READING, WRITING, AND ARITHMETIC. ASSUME THAT THEY ARE UNTRAINED UNLESS THEY DEMONSTRATE DIFFERENTLY.

15) POSTULANT TO LEARN FULLY "THE MIRROR OF THE POSTULANT" OR THE NEW M. A. P. VERSION. FR. FOUNDER, AS MASTER OF NOVICES, WAS TOLD BY THE GENERAL GOVERNMENT TO CORRECT THE "MIRROR OF THE POSTULANT".

Father Alypius Elkavin C.S.V.

+

DIRECTIVES FROM FR. FOUNDER

JUNE 30, 1980

16) THE CLARETIAN CONSTITUTIONS ARE THE SPIRIT OF ST ANTHONY MARY CLARET. THE SPIRITUAL COMMUNION CONSISTS OF THE "O SACRAMENT MOST HOLY" PRAYER, THE HAIL MARY, THE GLORY BE, AND THE SPIRITUAL COMMUNION INCLUDING THE EXAMINATION OF CONSCIENCE FOR THE PREVIOUS HOUR, THE RENEWAL OF RECTITUDE OF INTENTION FOR THE FOLLOWING HOUR, AND THE SWEET HEART OF MARY PRAYER.

17) THERE SHOULD BE A WEEKLY ROOM INSPECTION OF EACH MEMBER'S ROOM. THIS SHOULD BE DONE BY THE SUPERIOR EVEN WHEN THE MEMBERS ARE PRIESTS.

18) THE MEMBERS OF THE CONGREGATION SHOULD KNOW MORE ABOUT FATIMA AND THE FATIMA MESSAGE THAN EVEN THE BLUE ARMY!

19) THE LIVES OF THE CO-PATRONS OF THE CONGREGATION SHOULD BE READ.

20) ADDITIONAL CO-PATRONS ARE ST. FRANCIS XAVIER, ST PETER JULIAN EMARD, ST. CATHERINE OF SIENNA, AND ST. THERESA OF AVILA. THIS IS THE SECOND TIER OF CO-PATRONS.

21) RECTITUDE OF INTENTION MUST RE EMPHASIZED REPEATEDLY, OTHERWISE WHAT APPEARS TO BE GOLD IS JUST BRASS. TIME AND TIME AGAIN. NOW IT IS MORE DANGEROUS THAN EVER

Father Aloysius Ellacuria C.M.F.

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DIRECTIVES FROM FR. FOUNDER

JUNE 30, 1980

22) RECTITUDE OF INTENTION, CHASTITY, AND OBEDIENCE ARE SO IMPORTANT. THESE THREE THINGS.

23) THE SUBJECTS WHEN THEY ARE CORRECTED SHOULD LOWER THEIR EYES AS AN ACT OF HUMILITY.

24) "YOUR REVERENCE" SHOULD BE USED INSTEAD OF "USTED".

25) IN CASE OF QUITTING OR BEING DISMISSED THE MEMBER SHOULD HAVE SIGNED A STATEMENT WITH THE STRICT OBLIGATION THEY ARE TO RETURN THE MONEY THAT HAS BEEN PROVIDED FOR THEM AND "THEY ARE BOUND TO PAY" ALL THAT WAS GIVEN FOR THEIR EDUCATION. SUCH A STATEMENT SUCH AS "I UNDERSTAND THAT I AM RESPONSIBLE FOR THE FULL PAYMENT OF ALL EXPENSES BOTH ORDINARY AND EXTRAORDINARY INCURRED BY THE CONGREGATION ON MY BAHALF, FOR AS LONG AS I AM WITH THE CONGREGATION, BEFORE TAKING PERPETUAL VOWS. (SIGNATURE).

THE SUPERIOR SHOULD TELL CANDIDATES IF THEY ARE RELUCTANT TO SIGN, "IF YOU HESITATE NOW YOUR MIND IS REALLY NOT MADE UP TO REMAIN WITH THIS CONGREGATION UNTIL DEATH, BUT JUST TO DO THINGS ACCORDING TO YOUR WHIMS AND FANCIES. YOU ARE FREE TO LEAVE OR SIGN."

THESE THINGS MUST BE EXPLAINED AHEAD OF TIME BY THE ATTORNEY WITH THE SUPERIOR BEING PRESENT.

Father Aloysius Ellacuria C.M.F.

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DIRECTIVES FROM FR. FOUNDER

JUNE 30, 1980

26) DO NOT WORRY ABOUT THE NUMBER OF YOUNG VOCATIONS THAT YOU ADMIT. BY DELEGATING YOUR AUTHORITY TO ONE OF YOUR OUTSTANDING MEXICAN MEMBERS, YOU WILL BY MULTIPLYING YOUR EFFORTS OF FORMATION. USE MARCO FOR THIS PURPOSE. GOD WILL PROVIDE THAT THOSE VOCATIONS WHO ARE SINCERE AND ARE REALLY STRIVING FOR SANCTITY WILL PRESERVERE IN THE CONGREGATION EVEN THOUGH YOUR OWN PERSONAL CONTACT WITH THEM MAY BE LESSED.

27) WITH THE NUMBER OF BROTHERS YOU NOW HAVE FOR HELPING AROUND YOUR MONASTERY IT IS TIME TO GIVE YOUR GARDENER NOTICE THAT HIS SERVICES ARE NOT NEEDED. THIS MAY SEEM HARSH, HOWEVER, WE HAVE A DUTY TO CONSERVE MONEY OF THE BENEFACTORS AS MUCH AS POSSIBLE.

Father Aloysius Ellacuria CMF

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GOVERNMENT OF THE INSTITUTE

JUNE 30, 1980

(BY FR. ALOYSIUS ELLACURIA, C. M. F.)

1) THE VICAR IS APPOINTED BY THE FOUNDER.

2) THE TWO COUNSULTORS, THE ECONOMO, AND SECRETARY ARE DULY ELECTED BY THE GENERAL ASSEMBLY WHICH COMPRISES EVERYONE IN THE MONASTERY.

3) THE SUPERIOR, THE VICAR, THE 1ST AND 2ND COUNSULTOR, ECONOMO, AND THE SECRETARY CONSTITUTE THE LOCAL COUNCIL.

4) A GENERAL ASSEMBLY IS COMPOSED OF EVERY MEMBER OF THE MONASTERY.

5) THE SUPERIOR SHOULD CONVOKE THE GENERAL ASSEMBLLY EVERY THREE (3) MONTHS.

6) THE TWO COUNSULTORS, THE SECRETARY, AND THE ECONOMO COULD BE RE-ELECTED OR CHANGED ACCORDING TO THE BALLOTS OF THE ASSEMBLY.

7) ONCE THE COUNCIL HAS BEEN ELECTED IT SHOULD MEET WEEKLY.

8) MEETING TOGETHER WITH THE SUPERIOR THE COUNCIL DISCUSSES, DELIBERATES, AND DECIDES ON THE PRESENT NEEDS OF PERSONS AND THINGS OF THE COMMUNITY AND SENDS A COPY OF ITS

Father Aloysius Ellacuria C.M.F.

+

GOVERNMENT OF THE INSTITUTE

JUNE 30, 1980

(BY FR. ALOYSIUS ELLACURIA, C. M. F.)

TRANSACTIONS AND RECOMMENDATIONS TO THE FATHER FOUNDER AND TO EACH OF THE BOARD OF DIRECTORS.

9) THE FOUNDER TOGETHER WITH THE BOARD OF DIRECTORS WILL MEET TOGETHER MONTHLY FOR REGULAR MEETINGS ABOVE ALL TO EXAMINE AND STUDY THE DECISIONS OF THE LOCAL COUNCIL.

Father Aloysius Ellacuria CMF

GOBIERNO DEL INSITIUTO

30 DE JUNIO DE 1980

1º El Vicario esta´designado por el Fundador.

2º Los dos Consejeros, el Economo y el Secretario son elegidos por la Asamblea General que consiste de todos en el monasterio.

3º El Superior, el Vicario, el 1º y 2º Consejero, el Economo y el Secretario constituye el Consejo Local.

4º Una Asamblea General está compuesta de cada miembro del monasterio.

5º El Superior debe convocar la Asamblea General cada 3 (tres) meses.

6º Los dos Consejeros, el Secretario y el Economo pueden ser reelegidos o cambiados según los votos de la Asamblea.

7º Una vez que el Consejo ha sido elegido deben juntarse semanalmente.

8º Convocado junte con el Superior el Consejo discute, delibera y decide sobre las necesidades presentes de personas y cosas de la comunidad y manda una copia de sus transacciones y recomendaciones a el Padre Fundador y cada de la Mesa de Directores.

9º El Fundador junto con la Mesa de Directores juntará mensualmente para juntas regulares sobre todo para examinar y estudiar las decisiones del Consejo Local.

FIRMA: PADRE ALOYSIUS ELLACURIA, C.M.F.

ANALYSIS OF GOVERNMENT OF THE INSTITUTE DOCUMENT

The document dated June 30, 1980 entitled "Government of The Institute" was signed by Father Aloysius Ellocuria, on both pages. The document appears to be mandatory in nature. The vicar, is appointed by the Founder (Father Aloysius appointed Brother Caesario as Vicar in a separate action). Everyone in the monastery constitutes the General Assembly, elects four people, who, together with the Vicar and the Superior, constitute the local council. The Superior should convoke the General Assembly every three months and the General Assembly can reelect its four representatives or elect different people. The Council consists of the four people elected by all of the members of the Monastery together with the Superior and the Vicar. The six man council is to meet weekly.

The document appears to be clear, free from ambiguity, and mandatory, particularly as set forth in the first seven paragraphs as paraphrased above. All of the members of the Monastery are to participate in the Government of The Institute, and elect four representatives at their trimonthly meetings. These four members derive their authority from the General Assembly (all of the members of the Monastery), and not from the Superior or the Vicar. It is further important to note that the Council members elected by the General Assembly constitute a two-thirds majority over the two members appointed by the Founder, that is the Superior and the Vicar.

The last three paragraphs of the document set forth the duties of the Council and its relationship to the Founder and the Board of Directors. There is a slight ambiguity in paragraph 8 in the statement "meeting together with the Superior the Council . . .", since the Superior is a member of the Council, being the sixth person. It appears that the statement may have been intended to give emphasis or direction to the Council that it could not legislate or act independent of the Superior. Perhaps the Council could not legislate in an extraordinary matter unless the Superior were present. One might argue that the Council could not legislate, even in ordinary matters, if the Superior were not present, but this interpretation appears to be legalistic and strained. I would understand that a weekly council meeting was intended to be regularly scheduled, such as every Wednesday at 10:00 A.M. The Council would have the authority to act, but its actions would be restricted to ordinary or relatively routine matters if the Superior was unable to attend the regularly scheduled weekly council meetings. I note nothing in the document that indicates either the Superior or the Vicar acting alone or together, have more voting rights, veto rights, or in any other manner are superior to the other members of the Council when carrying out their duties as Council members. Once the Superior is present at the Council meeting, I find no ambiguity whatsoever in the document and it is the Council that "discusses, deliberates and decides on the present needs of persons and things of the community . . ." No ambiguity exists

in that the Council, after discussing and deliberating, "decides".

A copy of its transactions and recommendations is sent to the Father Founder and to each of the Board of Directors. The words "transactions and recommendations" are used instead of decisions. Apparently, the decisions of the Council become the recommendations to the Board of Directors, insofar as certain decisions require some action or approval by the Founder and the Board of Directors. If the decisions of the Council become recommendations to the Founder and the Board of Directors, than there is an implication that the Founder and Board of Directors can accept or reject these decisions/recommendations. This implies a certain Superior/Subject relationship of the Founder and Board of Directors on the one hand and the Council on the other hand. Extrinsic documents and actions should be examined to determine more clearly the relationship. However, there appears to be nothing in the document that implies a subordinate relationship of the Board of Directors to the Council, but rather the opposite is implied. There is nothing to suggest that at the death of the Founder, which death extrinsic evidence will show was expected in a relatively short period of time, the Board of Directors role would change, or terminate.

The Founder and the Board of Directors will meet monthly for regular meetings "above all to examine and study the decisions of the local council." It appears that some decision making role is being given to the Board of Directors. There is some purpose to have the board examine and study the council decisions. There appears to be no limitation on some of the council's decisions that are to be studied and examined, but rahter all of the decisions are apparently to be subject to such scrutiny. There is no dichotomy set forth or even implied between decisions of a spiritual nature versus decisions of a material nature. Extrinsic evidence will have to be examined with respect to the authority of the Board of Directors. The document does not appear to be directed primarily to the Board of Directors, but rather to the Superior and those persons at the Monastery. There appears to be nothing in the document to imply that the Superior or even the Council, can interfere with the normal operation of the Board of Directors by cancelling Board meetings, ordering that elections be held, or ordering that board members not communicate with one another or ordering that a certain agenda will be followed or appointing board members. It appears that if any such authority exists, it must be found in documents, actions or customs extrinsic to the June 30, 1980 document entitled "Government of the Institute", and said authority would be in a certain sense in conflict with the foregoing document.

PHONE CALL WITH FR. CHARLES CARPENTER, M. A. P.

MAY 2, 1980

BRO ISMAEL FEELS POORLY. UMBERTO SEEMS TO BE DOING O. K.

THE BISHOP IS VERY KIND FOR YOU, HE PAID FOR THE AIRPLANE, AND HE TOOK ME TO ALL HIS FRIENDS.

PRUDENTLY THEY CAN GET VOCATIONS.

A FAMILY OF 4 THE EXPENSES ARE $ 20,000. THAT'S THE WAY IT IS. ALLEGREGETTI'S TUMOR IS SHRUNK, I WANT HIM TO CONTINUE HELPING US. FR. LEO MATT $5000.00 IS THE COST OF THE YEARLY EXPENSES.

OBTAINED PERMISSION FROM MAY 14TH TO MAY 28TH. YOU CAN GO TO THE 40TH ANNIVERSARY OF FR. ROWAN. THE FEARS OF THE PAST ARE OVER. NELITA CAN COME WITH YOU. WE VISITED HER FAMILY AND THEY ARE WILLING TO COME. MR. BOURS IS A VERY NICE MAN AND HIS WIFE IS DOING WELL.

GOD IS BLESSING YOU SO MUCH, CAN YOU MAKE 30 THIS YEAR, OF COURSE GETTING GOOD ONES, BECAUSE THE FASTER YOU GROW THE MORE IMPACT YOU HAVE AND ALSO THE DIOCESE! WHAT A BLESSING, IT TIS THE TALK OF THE TOWN ALL OVER, THE BISHOP TALKS ALL OVER. I AM SO HAPPY THAT GOD IS HELPING.

AMONG THE SECONDARY CO-PATRONS, ST. CATHERINE OF SIENNA, ST. FRANCIS DE SALES, ST. THRESEA OF JESUS.

ONE OF OUR CHRISMS IS VISITING THE SICK AND THE DYING,

PHONE CALL WITH FR. CHARLES CARPENTER, M. A. P.

MAY 2, 1980

EVENTUALLY A NEW BUILDING, A DORMITORY FOR 100. ALLEGRETTI CAN DO IT. HE WENT TODAY TO THE DOCTOR, IT WAS UNOPERABLE, AND NOW NO FURTHER KEMO THERAPY. YOU HAVE THE GOURNGS THERE AND SO YOU CAN USE THEM WELL.

PHONE CALL WITH FR. CHARLES CARPENTER, M. A. P.

MAY 2, 1980

THIS WAS MISSED IN THE LETTER TO MIKE DOVEL.

THIS GIVES GREAT INCREMENT SPEAKING ALL THESE LANGUAGES. KEEP UP THIS TALENT.

I SPOKE TO BRO. ERNESTO AND BRO. PATRICK.

YOU WRITE TO MRS EARLY WHEN YOU GET THE CRUCIFIXES.

FR. ALOYSIUS WROTE A LETTER TO HAFFERT IN DEFENSE OF KASMERICK, AND HAFFERT HAS NEVER ANSWERED, PROBABLY BECAUSE HE.

ALL OF THEM UNGRATEFUL WHO WERE GIVEN SCHOLARSHIPS, EXCEPT FOR ONE WHO WAS PAMPERED, FOR SELFISH REASONS, MOST OF THEM SO THANKLESS, THE FAMILY IS VERY DISAPPOINTED, AND FR. ALOYSIUS IN THE MIDDLE OF IT.

THERE IS A LADY HERE WHO WANTS TO GIVE A SCHOLARSHIP, WRITING TO HER ONCE A MONTH OR SO, TELLING HER SOME OF THE ITEMS IN THE MONASTERY. WHEN YOUR FAMILY HEARS WHAT YOU ARE GOING TO BE THEY ARE SO HAPPY! IT IS BETTER THAT YOU DON'T TELL THIS TO THE OTHERS TO AVOID ANY JEALOUSY WITH OTHERS. YOU ARE CALLED TO BE A GREAT LEADER FOR THE M. A. P.

TELL FR. CHARLES NOT TO FORGET THAT ALL THE BOYS CAN HAVE WATCHES, YOU KNOW EXACTLY, SO THAT YOU ARE PUNCTUAL WHEN YOU GO TO THE NEW PLACE.

EVEN "A PESO DE ORA" WITHOUT IT THERE CAN BE DISGRACES.

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

April 29, 1980

Dear Kevin,

Pursuant to our last phone call, it would be most convenient to let Carmen Ascencio and her husband, Gabriel Sahagún, know whether or not we are going to accept that 3-bedroom house for free use. Gabriel's sister, María, died last Friday, April 25th.

Carmen's phone number is: area code (36), number: 150067

Address: Avenida Vallarta 1852
Guadalajara, Jalisco
MEXICO

By Christmas, I wouldn't be surprised if we had 30 young men in this house (not counting the 6 going to Guadalajara). This is why we

P.S. If we don't respond to Carmen she may think we're ungrateful.

may have to start building a huge dormitory out in the garden, or on the lot out front.

In a few years, at the rate we're growing we'll have 100. This is <u>no</u> exaggeration. Young men are calling us every other day. Where are we going to put them all. God provides.

The sewers are being fixed. We're connecting with the City. But we cannot drain the seaspool yet until the earth is covered over again, otherwise we'll ruin the new sewers.

The reason we had Mass in the afternoon, was to have cool weather to get more work done in the morning. We are going to try Mass in the morning again.

Love, in Mary Fr. Charles

P.S. Nelida wants to go with me to the State May 14th to May 28th. What does Father think?

MAY 2, 1980

MAY 0 2 1980

SCHOLARSHIP - THE BOYS SHOULD PRACTICE PROVERTY, NOT TO WASTE ANY THING.

FR. DURAND IS VERY DARING AND DANGEROUS. HE PHONED FR. ALOYSIUS LAST NIGHT AT ABOUT 1:00 AM HIS TIME AND WANTS TO JOIN OUR CONGREGATION TO HIS, DESTROYING OUR IDENTITY. FR. ALOYSIUS TOLD HIM (IN ORDER TO GET RID OF HIM) THAT THE M.A.P. IS SATISIFED THE WAY WE ARE, AND WE DON'T WANT ANY CHANGE, LOSING OUR IDENTITY BY JOINING THE TWO CONGREGATIONS, THAT NEITHER THE BISHOP OR WE WANT THIS.

IF FR. DURAND CONTACTS YOU TELL HIM, "IF SOMEONE WANTS TO JOIN YOUR CONGREGATION, A LAY INSTITUTE, WE WILL RECOMMEND THE CANDIDATE HIGHLY, BUT WE DONT WANT ANY CHANGES WITH OUR OWN CONGREGATION, MUCH LESS TO DESTROY OUR IDENTITY, ESPECIALLY WHEN ALL GOES WELL WITH US, THANKS TO GOD. WE WANT TO KEEP OUR IDENTITY 100 FOLD! WE DON'T WANT TO DESTROY OUR CONGREGATION, AND WE DON'T WANT YOU TO DESTROY OUR CONGREGATION.

FR. DURAND HAS THE APROVAL OF THE HOLY FATHER, THEREFORE HE WOULD THINK HE IS SUPERIOR TO US, THAT HIS HAS BEEN APPROVED FIRST, AND THEN HE WANTS TO INCORPORATE OURS INTO HIS, BECAUSE HE MOST LIKELY HAS PROBLEMS WITH MONEY AND PERSONNEL. HE HAS 3 THEOLOGIANS AND HE DOESN'T KNOW WHERE TO SEND THEM.

THE BISHOP SHOULD BE WARNED NOT TO HAVE ANYTHING TO DO WITH HIM, AND TO SEND HIM BACK. FR. DURAND COMES FROM MADRID AND STARTED HIS WORK WHEN HE WAS A SUBJECT OF FR.

MAY 02 1980

ALOYSIUS IN PHOENIX, ARIZONA. FR. DURAND ALSO BROUGHT THE CRUSILLOS TO ARIZONA AND CALIFORNIA. HE IS YOUNG AND VERY ACTIVE, AND HE DOES LIKE TO HAVE HIS WAY.

But don't tell the others

SISTERS of SAINT JOSEPH of CARONDELET

GENERALATE

2307 South Lindbergh Boulevard
Saint Louis, Missouri • 63131

C
S
J

OFFICE OF THE
SUPERIOR GENERAL

TO: Major Superiors of Men Religious of the United States
Major Superiors of Women Religious of the United States
Most Reverend Bishops of the United States

FROM: Sister Mary Kevin Ford, CSJ S.M.K.
DATE: May 2, 1980
RE: Disquieting phone calls

I believe it is my responsibility to communicate briefly with you to alert you to a situation that continues to cause serious problems for a number of persons both within and without our congregation.

Whenever one of our sisters has made the decision to change her life's goals by returning to the lay state, the congregation continues to be concerned that she be given every help that is justified to enable her to re-establish her life and to achieve self care in a manner consistent with her own dignity and need. Unfortunately, there are some few who believe much more is owed them and make demands that are untenable and unrealizable, given the congregation's limited resources.

Presently, one such former member who, after a prolonged separation from communal living, left our congregation approximately eight years ago, has been telephoning all over the country to members of the hierarchy, major superiors of many congregations, seculars, and houses of our own congregation stating that she is in desperate need for money. She always requests hundreds of dollars. We have consistently striven to respond by searching out the authenticity of her need despite being repulsed quite vigorously. I state for you quite simply that there are extenuating circumstances that, out of reverence for a person, I cannot reflect to you. Please accept that this is so.

In the event that you are contacted, and a tremendous number of you already have indicated to us that you have been, I ask that you recognize we are actively pursuing how best to terminate this situation for there is no basis or authenticity to her story that would support any response from any of us. It is our hope and prayer that we can find a way to have this woman helped in a manner that will address her basic problem. If you would find it possible, we would appreciate knowing if you are contacted, the date and the amount that was requested. If she should contact you in the future would you simply refer her to me.

Will you join us as we place this woman and her difficulties before the Lord asking His care and guidance for all of us.

IMPORTANT READ CAREFULLY: ANY CHANGE OF REGISTERED OR LEGAL OWNER MUST BE RECORDED WITH THE DEPARTMENT WITHIN 10 DAYS. THIS CERTIFICATE, THE LATEST REGISTRATION CARD AND TRANSFER FEE MUST BE PRESENTED TO THE DEPARTMENT TO RECORD THE TRANSFER OF OWNERSHIP.

DEALER'S RELEASE OF ACQUIRED VEHICLE

DEALER ONLY

NAME(S) OF DEALER(S) AND SIGNATURE OF PERSON SIGNING FOR DEALER(S) — DEALER NO. — RELEASE DATE

3.

4.

APPLICATION FOR TRANSFER BY NEW OWNER(S) **(Please type or print)**

I/WE REQUEST NEW REGISTRATION AND OWNERSHIP CERTIFICATES TO BE ISSUED AS FOLLOWS:

REGISTERED OWNER

TRUE FULL NAME(S) OF REGISTERED OWNER(S)

LAST	FIRST	MIDDLE	~~PURCHASE~~ DATE
MANION	KEVIN	JOHN	5-7-50

5. A.

LAST	FIRST	MIDDLE	PURCHASE DATE

B.

6. STREET OR P. O. BOX ADDRESS: 120 S. KEYSTONE

CITY: BURBANK, STATE: CA, ZIP CODE: 91506 — COUNTY CODE:

SIGNATURE(S) OF NEW REGISTERED OWNER(S)

7. A. Kevin J. Manion

B.

LIENHOLDER

NAME OF NEW LIENHOLDER, FIRM OR INDIVIDUAL (LEGAL OWNER OR MORTGAGEE)
DO NOT ENTER NAME OF REGISTERED OWNER(S) ABOVE.

8. MISSIONARIES OF PERPETUAL ADORATION

STREET OR P. O. BOX ADDRESS — CITY — STATE — ZIP CODE

9. 10123 RIVERSIDE DR N. HOLLYWOOD 91602

IMPORTANT READ CAREFULLY: ANY CHANGE OF REGISTERED OR LEGAL OWNER MUST BE RECORDED WITH THE DEPARTMENT WITHIN 10 DAYS. THIS CERTIFICATE, THE LATEST REGISTRATION CARD AND TRANSFER FEE MUST BE PRESENTED TO THE DEPARTMENT TO RECORD THE TRANSFER OF OWNERSHIP.

DEALER'S RELEASE OF ACQUIRED VEHICLE

DEALER ONLY

NAME(S) OF DEALER(S) AND SIGNATURE OF PERSON SIGNING FOR DEALER(S) | DEALER NO. | RELEASE DATE

3.

4.

APPLICATION FOR TRANSFER BY NEW OWNER(S) (Please type or print)

I/WE REQUEST NEW REGISTRATION AND OWNERSHIP CERTIFICATES TO BE ISSUED AS FOLLOWS:

REGISTERED OWNER

TRUE FULL NAME(S) OF REGISTERED OWNER(S)

5. A. LAST: MANION FIRST: KEVIN MIDDLE: JOHN ~~[illegible]~~ DATE: 5-7-80

B. LAST | FIRST | MIDDLE | PURCHASE DATE

6. STREET OR P. O. BOX ADDRESS: 120 S. KEYSTONE

CITY: BURBANK STATE: CA ZIP CODE: 91506 COUNTY CODE

SIGNATURE(S) OF NEW REGISTERED OWNER(S)

7. A. Kevin J. Manion

B.

LIENHOLDER

NAME OF NEW LIENHOLDER, FIRM OR INDIVIDUAL (LEGAL OWNER OR MORTGAGEE) DO NOT ENTER NAME OF REGISTERED OWNER(S) ABOVE.

8. MISSIONARIES OF PERPETUAL ADORATION CITY STATE ZIP CODE 91602

9. STREET OR P. O. BOX ADDRESS: 10123 RIVERSIDE DR. N. HOLLYWOOD

CALIFORNIA OWNERSHIP CERTIFICATE
DO NOT CARRY IN VEHICLE

REGISTRATION EXPIRES: ~~DEC 31 75~~ TYPE: 69 LICENSE NUMBER: ~~ARPAIA~~

VERIFY CURR. LIC. NO.

AUTOMOBILE

ENGINE OR ID NUMBER				MAKE	MO.
6D47S5Q180966				CAD	EE

YEAR MODEL SHOWN IS BASED ON MANUFACTURER AND DEALER REPRESENTATION

BODY TYPE MODEL	CYLS	DATE FIRST SOLD	CLASS	YR MODEL	TYPE VEH	MP
CP		01/16/75	CC	75	110	

DATE ISSUED	USE TAX	AX	WC	UNLADEN WEIGHT	TAX NUMBER	TOTAL FEES
05/07/75					H8410316	$191

1900 7 H

REGISTERED OWNER
~~ARPAIA ANTHONY JOHN~~
~~OR PETRINA ANN~~
~~4625 BUFFALO AV~~
~~SHERMAN OAKS CA 91423~~

1. Anthony J Arpaia 5-07-80
Petrina Ann Arpaia

SIGNATURE (S) RELEASES INTEREST IN VEHICLE DATE
TRANSFER DOES NOT VIOLATE VEH. CODE ART. 5 DIV. 3

LIENHOLDER
LEGAL OWNER

2.
SIGNATURE (S) RELEASES INTEREST IN VEHICLE DATE

WF
RF
LF
PEN
O1
O2
O3
SUB TOTAL
UT
TOTAL
RT CLK

UT REC

TTA

406444

IMPORTANT READ CAREFULLY: ANY CHANGE OF REGISTERED OR LEGAL OWNER MUST BE RECORDED WITH THE DEPARTMENT WITHIN 10 DAYS. THIS CERTIFICATE, THE LATEST REGISTRATION CARD AND TRANSFER FEE MUST BE PRESENTED TO THE DEPARTMENT TO RECORD THE TRANSFER OF OWNERSHIP.

DEALER'S RELEASE OF ACQUIRED VEHICLE

DEALER ONLY

NAME(S) OF DEALER(S) AND SIGNATURE OF PERSON SIGNING FOR DEALER(S) DEALER NO. RELEASE DATE
3.
4.

APPLICATION FOR TRANSFER BY NEW OWNER(S) (Please type or print)

I/WE REQUEST NEW REGISTRATION AND OWNERSHIP CERTIFICATES TO BE ISSUED AS FOLLOWS:

REGISTERED OWNER

TRUE FULL NAME(S) OF REGISTERED OWNER(S)

	LAST	FIRST	MIDDLE	PURCHASE DATE
5. A.	MANION	KEVIN	JOHN	5-7-80
B.				

STREET OR P. O. BOX ADDRESS
6. 120 S. KEYSTONE
CITY STATE ZIP CODE COUNTY CODE
BURBANK, CA 91506

SIGNATURE(S) OF NEW REGISTERED OWNER(S)
7. A. Kevin J. Manion
B.

LIENHOLDER

NAME OF NEW LIENHOLDER, FIRM OR INDIVIDUAL (LEGAL OWNER OR MORTGAGEE)
DO NOT ENTER NAME OF REGISTERED OWNER(S) ABOVE.
8. MISSIONARIES OF PERPETUAL ADORATION
STREET OR P. O. BOX ADDRESS CITY STATE ZIP CODE
9. 10123 RIVERSIDE DR N. HOLLYWOOD 91602

CALIFORNIA OWNERSHIP CERTIFICATE
DO NOT CARRY IN VEHICLE

REGISTRATION EXPIRES: ~~DEC 31 75~~ | TYPE: 69 | LICENSE NUMBER: ~~ARPAIA~~

VERIFY CURR. LIC. NO.

AUTOMOBILE

ENGINE OR ID NUMBER: 6D47S5Q180966 | MAKE: CAD | NO.: EE

YEAR MODEL SHOWN IS BASED ON MANUFACTURER AND DEALER REPRESENTATION

BODY TYPE MODEL: CP | DATE FIRST SOLD: 01/16/75 | CLASS: CC | YR MODEL: 75 | TYPE VEH: 110

USE TAX | UNLADEN WEIGHT | TAX NUMBER: H8410316 | TOTAL FEES: $191

DATE ISSUED: 05/07/75

1900 7 H

REGISTERED OWNER

~~ARPAIA ANTHONY JOHN~~
~~OR PETRINA ANN~~
~~4625 BUFFALO AV~~
~~SHERMAN OAKS CA 91423~~

1. Anthony J. Arpaia 5-07-80
Petrina Ann Arpaia

SIGNATURE (S) RELEASES INTEREST IN VEHICLE. TRANSFER DOES NOT VIOLATE VEH. CODE ART. 5 DIV. 7 DATE [redacted]

WF
RF
LF
PEN
O1
O2
O3
UT REC SUB TOTAL
UT
TOTAL
TTA RT CLK

LIENHOLDER

LEGAL OWNER

2.
SIGNATURE (S) RELEASES INTEREST IN VEHICLE DATE

406444

NOTE: ...

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DEALER ONLY

NAME(S) OF DEALER(S) AND SIGNATURE OF PERSON SIGNING FOR DEALER(S) | DEALER NO. | RELEASE DATE

3.

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REGISTERED OWNER

TRUE FULL NAME(S) OF REGISTERED OWNER(S)

5. A. LAST: MANION | FIRST: KEVIN | MIDDLE: JOHN | PURCHASE DATE: 5-7-80

B. LAST | FIRST | MIDDLE | PURCHASE DATE

6. STREET OR P. O. BOX ADDRESS: 120 S. KEYSTONE
CITY: BURBANK | STATE: CA | ZIP CODE: 91506 | COUNTY CODE

SIGNATURE(S) OF NEW REGISTERED OWNER(S)

7. A. Kevin J. Manion

B.

LIENHOLDER

NAME OF NEW LIENHOLDER, FIRM OR INDIVIDUAL (LEGAL OWNER OR MORTGAGEE) DO NOT ENTER NAME OF REGISTERED OWNER(S) ABOVE.

8. MISSIONARIES OF PERPETUAL ADORATION

9. STREET OR P. O. BOX ADDRESS: 10123 RIVERSIDE DR | CITY: N. HOLLYWOOD | STATE | ZIP CODE: 91602

CALIFORNIA OWNERSHIP CERTIFICATE
DO NOT CARRY IN VEHICLE

REGISTRATION EXPIRES: ~~DEC 31 75~~ | TYPE: 69 | LICENSE NUMBER: ~~ARPAIA~~

VERIFY CURR. LIC. NO.

AUTOMOBILE

ENGINE OR ID NUMBER	MAKE	NO
6D47S5Q180966	CAD	EE

YEAR MODEL SHOWN IS BASED ON MANUFACTURER AND DEALER REPRESENTATION

BODY TYPE MODEL	CYLS	DATE FIRST SOLD	CLASS	* TR.	YR MODEL	TYPE VEH	MP
CP		01/16/75	CC		75	110	

DATE ISSUED	USE TAX	AX	WC	UNLADEN WEIGHT	TAX NUMBER	TOTAL FEES
05/07/75					H8410316	$191

1900 7 H

REGISTERED OWNER
ARPAIA ~~ANTHONY JOHN~~
~~OR PETRINA ANN~~
~~4625 BUFFALO AV~~
~~SHERMAN OAKS CA 91423~~

Anthony J Arpaia 5-07-80
1. Petrina Ann Arpaia
SIGNATURE(S) RELEASES INTEREST IN VEHICLE. TRANSFER DOES NOT VIOLATE VEH. CODE ART. 5 DIV. 7 — DATE

WF
RF
LF
PEN
O1
O2
O3
UT REC
SUB TOTAL
UT
TOTAL
TTA
RT CLK

LIENHOLDER
LEGAL OWNER
2.
SIGNATURE(S) RELEASES INTEREST IN VEHICLE — DATE

406444

NOTE: ...

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DEALER'S RELEASE OF ACQUIRED VEHICLE

DEALER ONLY
NAME(S) OF DEALER(S) AND SIGNATURE OF PERSON SIGNING FOR DEALER(S) — DEALER NO — RELEASE DATE
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4.

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I/WE REQUEST NEW REGISTRATION AND OWNERSHIP CERTIFICATES TO BE ISSUED AS FOLLOWS:

REGISTERED OWNER

TRUE FULL NAME(S) OF REGISTERED OWNER(S)

5.A. LAST: MANION FIRST: KEVIN MIDDLE: JOHN PURCHASE DATE: 5-7-80
B. LAST: FIRST: MIDDLE: PURCHASE DATE:

6. STREET OR P. O. BOX ADDRESS: 120 S. KEYSTONE
CITY: BURBANK, STATE: CA ZIP CODE: 91506 COUNTY CODE:

SIGNATURE(S) OF NEW REGISTERED OWNER(S)
7.A. Kevin J. Manion
B.

LIENHOLDER
NAME OF NEW LIENHOLDER, FIRM OR INDIVIDUAL (LEGAL OWNER OR MORTGAGEE) DO NOT ENTER NAME OF REGISTERED OWNER(S) ABOVE.
8. MISSIONARIES OF PERPETUAL ADORATION
STREET OR P O BOX ADDRESS / CITY / STATE / ZIP CODE
9. 10123 RIVERSIDE DR N. HOLLYWOOD 91602

CALIFORNIA OWNERSHIP CERTIFICATE
DO NOT CARRY IN VEHICLE

REGISTRATION EXPIRES: ~~DEC 31 75~~ | TYPE: 69 | LICENSE NUMBER: ~~ARPAIA~~
VERIFY CURR. LIC. NO.

AUTOMOBILE

ENGINE OR ID NUMBER	MAKE	NO.
6D47S5Q180966	CAD	EE

YEAR MODEL SHOWN IS BASED ON MANUFACTURER AND DEALER REPRESENTATION

BODY TYPE MODEL	CYLS	DATE FIRST SOLD	CLASS	YR MODEL	TYPE VEH
CP		01/16/75	CC	75	110

DATE ISSUED	USE TAX	UNLADEN WEIGHT	TAX NUMBER	TOTAL FEES
05/07/75			H8410316	$191

1900 7 H

REGISTERED OWNER
ARPAIA ANTHONY JOHN
OR PETRINA ANN
4625 BUFFALO AV
SHERMAN OAKS CA 91423

1. Anthony J Arpaia — Petrina Ann Arpaia — 5-07-80
SIGNATURE(S) RELEASES INTEREST IN VEHICLE. TRANSFER DOES NOT VIOLATE VEH. CODE ART. 5 DIV. 7 — DATE

LIENHOLDER
LEGAL OWNER
2.
SIGNATURE(S) RELEASES INTEREST IN VEHICLE — DATE

WF | RF | LF | PEN | 01 | 02 | 03 | SUB TOTAL | UT | TOTAL
UT REC
TTA | RT CLK

406444

IMPORTANT READ CAREFULLY: ANY CHANGE OF REGISTERED OR LEGAL OWNER MUST BE RECORDED WITH THE DEPARTMENT WITHIN 10 DAYS. THIS CERTIFICATE, THE LATEST REGISTRATION CARD AND TRANSFER FEE MUST BE PRESENTED TO THE DEPARTMENT TO RECORD THE TRANSFER OF OWNERSHIP.

DEALER'S RELEASE OF ACQUIRED VEHICLE

DEALER ONLY
NAME(S) OF DEALER(S) AND SIGNATURE OF PERSON SIGNING FOR DEALER(S) — DEALER NO — RELEASE DATE
3.
4.

APPLICATION FOR TRANSFER BY NEW OWNER(S) (Please type or print)
I/WE REQUEST NEW REGISTRATION AND OWNERSHIP CERTIFICATES TO BE ISSUED AS FOLLOWS:

REGISTERED OWNER
TRUE FULL NAME(S) OF REGISTERED OWNER(S)

	LAST	FIRST	MIDDLE	PURCHASE DATE
5 A	MANION	KEVIN	JOHN	5-7-80
B				

STREET OR P.O. BOX ADDRESS
6. 120 S. KEYSTONE

CITY	STATE	ZIP CODE	COUNTY CODE
BURBANK	CA	91506	

SIGNATURE(S) OF NEW REGISTERED OWNER(S)
7 A Kevin J. Manion
B

LIENHOLDER
NAME OF NEW LIENHOLDER, FIRM OR INDIVIDUAL (LEGAL OWNER OR MORTGAGEE) DO NOT ENTER NAME OF REGISTERED OWNER(S) ABOVE.
8. MISSIONARIES OF PERPETUAL ADORATION
STREET OR P.O. BOX ADDRESS — CITY — STATE — ZIP CODE
9. 10123 RIVERSIDE DR N. HOLLYWOOD 91602

CALIFORNIA OWNERSHIP CERTIFICATE
DO NOT CARRY IN VEHICLE

REGISTRATION EXPIRES	~~DEC 31 75~~
TYPE	69
LICENSE NUMBER	~~ARPAIA~~

VERIFY CURR. LIC. NO.

AUTOMOBILE

ENGINE OR ID NUMBER	MAKE	MO
6D47S5Q180966	CAD	EE

YEAR MODEL SHOWN IS BASED ON MANUFACTURER AND DEALER REPRESENTATION

BODY TYPE MODEL	DATE FIRST SOLD	CLASS	YR MODEL	TYPE VEH
CP	01/16/75	CC	75	110

DATE ISSUED	TAG NUMBER	TOTAL FEES
05/07/75	H8410316	$191

REGISTERED OWNER
~~ARPAIA ANTHONY JOHN~~
OR ~~PETRINA ANN~~
~~4625 BUFFALO AV~~
~~SHERMAN OAKS~~ CA 91423

1. *Anthony J Arpaia* 5-07-80
Petrina Ann Arpaia

SIGNATURE (S) RELEASES INTEREST IN VEHICLE. TRANSFER DOES NOT VIOLATE VEH. CODE ART. 5 DIV. 7 — DATE

LIENHOLDER
LEGAL OWNER
2.
SIGNATURE (S) RELEASES INTEREST IN VEHICLE — DATE

1900 7 H
WF
RF
LF
PEN
01
02
03
UT REC
SUB TOTAL
UT
TOTAL
TTA
RT CLK

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DEALER ONLY
NAME(S) OF DEALER(S) AND SIGNATURE OF PERSON SIGNING FOR DEALER(S) — DEALER NO. — RELEASE DATE
3.
4.

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I/WE REQUEST NEW REGISTRATION AND OWNERSHIP CERTIFICATES TO BE ISSUED AS FOLLOWS:

REGISTERED OWNER

TRUE FULL NAME(S) OF REGISTERED OWNER(S)

	LAST	FIRST	MIDDLE	PURCHASE DATE
5.A	MANION	KEVIN	JOHN	5-7-80
B				

6. STREET OR P. O. BOX ADDRESS: 120 S. KEYSTONE
CITY: BURBANK, STATE: CA, ZIP CODE: 91506, COUNTY CODE:

SIGNATURE(S) OF NEW REGISTERED OWNER(S)
7.A *Kevin J. Manion*
B

LIENHOLDER
NAME OF NEW LIENHOLDER, FIRM OR INDIVIDUAL (LEGAL OWNER OR MORTGAGEE) DO NOT ENTER NAME OF REGISTERED OWNER(S) ABOVE.
8. MISSIONARIES OF PERPETUAL ADORATION
9. STREET OR P. O. BOX ADDRESS: 10123 RIVERSIDE DR, CITY: N. HOLLYWOOD, STATE:, ZIP CODE: 91602

CALIFORNIA OWNERSHIP CERTIFICATE
DO NOT CARRY IN VEHICLE

REGISTRATION EXPIRES: ~~DEC 31 75~~ TYPE: 69 LICENSE NUMBER: ~~ARPAIA~~

VERIFY CURR. LIC. NO.

AUTOMOBILE

ENGINE OR ID NUMBER: 6D47S5Q180966 MAKE: CAD MO: EE

YEAR MODEL SHOWN IS BASED ON MANUFACTURER AND DEALER REPRESENTATION

BODY TYPE MODEL: CP DATE FIRST SOLD: 01/16/75 CLASS: CC YR: 75 TYPE: 110

TAX NUMBER: H8410316 TOTAL FEES: $191

DATE ISSUED: 05/07/75

REGISTERED OWNER
~~ARPAIA ANTHONY JOHN~~
~~OR PETRINA ANN~~
~~4625 BUFFALO AV~~
~~SHERMAN OAKS CA 91423~~

Anthony J Arpaia 5-07-80
1. Petrina Ann Arpaia
SIGNATURE (S) RELEASES INTEREST IN VEHICLE. TRANSFER DOES NOT VIOLATE VEH. CODE ART. 5 DIV. 7 DATE [redacted]

1900 7 H

WF
RF
LF
PEN
01
02
03
SUB TOTAL
UT
TOTAL
RT CLK

UT REC

LIENHOLDER
LEGAL OWNER
2.
SIGNATURE (S) RELEASES INTEREST IN VEHICLE DATE

TTA

406444

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I/WE REQUEST NEW REGISTRATION AND OWNERSHIP CERTIFICATES TO BE ISSUED AS FOLLOWS:

REGISTERED OWNER

TRUE FULL NAME(S) OF REGISTERED OWNER(S)
5. A. LAST: MANION FIRST: KEVIN MIDDLE: JOHN ~~PURCHASE~~ DATE: 5-7-80
B. LAST FIRST MIDDLE PURCHASE DATE

6. STREET OR P.O. BOX ADDRESS: 120 S. KEYSTONE
CITY: BURBANK, STATE: CA ZIP CODE: 91506 COUNTY CODE

SIGNATURE(S) OF NEW REGISTERED OWNER(S)
7. A. Kevin J. Manion
B.

LIENHOLDER

NAME OF NEW LIENHOLDER, FIRM OR INDIVIDUAL (LEGAL OWNER OR MORTGAGEE) DO NOT ENTER NAME OF REGISTERED OWNER(S) ABOVE.
8. MISSIONARIES OF PERPETUAL ADORATION
9. STREET OR P.O. BOX ADDRESS: 10123 RIVERSIDE DR CITY: N. HOLLYWOOD STATE ZIP CODE: 91602

For a full term of 6 or 8
years education of a
seminarian for a Priest

Martha Kanthak

not

May 8, 1980

Mr. and Mrs. Joseph Vorndran
3125 Mountain View Avenue
Los Angeles, California

Dear Joseph and Connie, Therese, Antonia and Mary,

Thank you for your wonderful letter and most generous donation of $200.00 which I received recently. It was such a joy to hear from you, since you have always been so close to my heart, no matter how far we have been from each other in material distances. The impression you made on me since I first met you in connection with Sister Mary Joseph Bialgues, when Father Aloysius asked if I could accompany her to your home. And then, all the help and work you extended to the Missionaries of Perpetual Adoration from its very beginnings in Fatima... All of this has meant so much to me, and I admit that often I visit you spiritually, I feel once again in the midst of you, talking over so many things about God and all the Saints.

The beginning that you worked hard for, that beginning is the "founding moment" upon which I base my instruction for the novices. Everything comes from Father Aloysius, everything he taught us in Fatima. I took notes while I was there each day, and now I go over these notes every day to teach the novice classes.

Our schedule is pretty full. We get up at 5:30 each morning and have Lauds and meditation in the Chapel from 6:00 to 7:00. Then we do manual labor until 8:00 at which time we have breakfast. After breakfast I teach them the Constitutions of the M.A.P. (which were prepared according to Fr. Aloysius' specifications, by a canon lawyer in the Claretians in Spain). Then we go back to work until 10:00 at which time we celebrate the Holy Mass. From 11:00 to 12:15 we study (Spanish or other disciplines), then enter the Chapel again for noon examen of conscience. Then is lunch at 12:30. At 1:00 we have recreation. Then there is a rest until 3:00. At 3:00 is the Visit to the Most Blessed Sacrament (6 Our Fathers, Hail Marys and Glory Be's). Then we have work in our fields until 6:00, at which time is supper. After supper I have an explanation to the novices of our spirituality. Then from 7:00 to 8:00, after a short recreation, we have free time to do personal work, write letters, etc. From 8:00 to 9:00 is our Holy Hour with rosary and Exposition of the Most Blessed Sacrament. Followed by Compline. This is our daily routine. It is based completely on the norms set down and lived by Fr. Aloysius in Fatima. Our vocation is to follow our Founder and try to live as he lives, especially in devotion to the Most Blessed Sacrament and to the Immaculate Heart of Mary (the full charisma of Fatima) and in visiting the sick and the dying (the specialty of Father Aloysius).

Personally, I am quite happy here and everyone who is a member is also overflowing with joy. You can imagine how it must be to have 20 young men together with the same ideals and living in complete harmony. It is heaven on earth for me.

Everything is going to work out perfectly in the end for your loving daughters. They trust so much in God, He will not disappoint them.

In Mary's Immaculate Heart, Fr. Charles

P.S. Soon I'll try to go see you.

UN

MAILGRAM SERVICE CENTER
MIDDLETOWN, VA. 22645

western union Mailgram

UNITED STATES POSTAL SERVICE U.S.MAIL

4-000285S133002 05/12/80 ICS IPMBNGZ CSP LSAB
1 2138462035 MGM TDBN BURBANK CA 05-12 1237A EST

KEVIN MANION
120 SOUTH KEYSTON
BURBANK CA 91506

THIS MAILGRAM IS A CONFIRMATION COPY OF THE FOLLOWING MESSAGE:

2138462035 MGM TDBN BURBANK CA 39 05-12 1237A EST
ZIP
MIKE DOVEL
PO BOX 3
BANKS ID 83602
WHEN YOU ARRIVE HERE YOU WILL BE MOST WELCOME. FATHER ALOYSIUS GREETS YOU MOST HAPPILY AND IS PRAYING FOR YOU. LET ME HEAR FROM YOU WHEN YOU ARRIVE.
KEVIN MANION 213-846-2035

00:38 EST

MGMCOMP MGM

5241 (R1/78)

Dear Father Ellacuria and Kevin,

I wish to become a priest. A friend of mine has told me a little about your religious congregation, and I am enthused with your strictness and with your devotion to the Blessed Virgin Mary. Could you please send me information about your congregation? I understand that your seminarians attend the seminary in Guadalajara. Is this correct? I hear that it is a very good seminary.

Thankyou for your time. If you reply by May 1st, please send your reply to this address: Mike Dovel, Christendom College, R.R. 3, Box 87, Front Royal, VA 22630. If you reply ~~by~~ after May 1st, please send your reply to this address: Mike Dovel, P.O. Box 3, Banks, ID 83602. God bless you.

P.S. I leave college for home on May 9th.

Sincerely yours,

Mike Dovel

Dear Fr. Ellacuria,

I plan to come you order. I have some relatives in San Juan Capistrano, so I will get there first and then contact you or Fr. Carpenter. thankyou for your time and concern. God bless you.

Sincerely yours,

Mike Dovel

P.S. I will arrive in San Juan Capistrano around May 13th.

Fernando Trust Arrangement - Contingency - Fraudulent - Cover-up - Secrecy

Date: May 15, 1980

Fernando Ferrer, Kevin Manion, Tony Arpaia meet to discuss the disposition of Fernando's house in Long Beach which has a value of $72,000.

Fernando's intention is to join the religious community founded by Fr. Aloysius which is located in Alamos, Sonora, Mexico. He intends to donate his property to the congregation, though he understands that he is under no obligation to do so, this way he pays his expenses.

Fr. Aloysius told Fernando to go with Manion and see Tony Arpaia, a licensed real estate broker, who would work things out. Arpaia recommended that Fernando not dispose of his property until he was sure that things would work out.

Arpaia strongly recommended that Fernando turn his Long Beach property over to Kevin Manion who would manage it for a year. If things didn't work out, Fernando gets his property back. Fernando signed a deed over to Manion, but it was understood that Manion would hold the deed, and not record it. That way if things didn't work out and Fernando didn't take his perpetual vows, Manion would give the deed back to Fernando. This way complications are avoided. In the meanwhile, Manion manages the property, and with the monthly rental income pay the mortgage and maintenance expenses. According to the agreement, Manion gets a tax deduction but no money for managing the property. As this was fair, Fernando signs a quit claim deed in favor of Manion. Upon his professing his perpetual vows, Manion deeds the property to the Corporation. The agreement was for a year, a reasonable period for things to work out.

Manion and Arpaia represented two of the three directors of the California Corporation which acted for the religious. This congregation was founded and headed by Fr. Aloysius Ellacuria, CMF and his intention was that the California corporation transacted financial matters of the congregation

On June 30, 1980 Fernando left to join the religious. Shortly after his arrival he was presented by the superior in a light not not according to the intention of Fr. Aloysius. Fernando experienced several months of rebuff by the local superior. Five months after he enters, Fr. Aloysius sent Mr. Joseph E. O'Connor to visit the monastery with instructions to cater especially to Fernando so that he would not become so discouraged that he leave. It worked. Fernando and the superior came to an understanding about Fernando's taking perpetual vows, and Fernando understands he that once he is a profession religious, he depends completely on his superiors, who may or may not accept him for studies for the priesthood, depending on the disposition of his superiors.

Fernando professed his perpetual vows on December 23, 1980. Father Aloysius congratulated him in a letter of Father's dated December 26, 1980. This decision to become a permanent member of the congregation was also the occasion for his

definitive disposition of his property. Profession of vows and the sale listing of the property happened on the same day.

In January Fernando's superior decides he cannot study for the priesthood. Fernando is crest fallen. In the meanwhile the sale of Fernando's property goes through, and the real estate escrow is set to close in early March, 1981. Father Aloysius becomes sick at the end of February. Fernando makes the trip to visit Father Aloysius and change his mind about Fernando not studying for the priesthood. Fernando visits Father at St. John's Hospital in Santa Monica. Fernando is not content with Father's decision. Manion is Father's secretary and visits Father right after the visit of Fernando. Father Aloysius tells Manion, "If he can't take this, he is free to leave, but he must take his money with him.

By this time, the $50,000. check for the proceeds of the sale had been deposited into the account of the Corporation. Corporate counsel judges that Father Aloysius decision created a contingent liability on the books of the Corporation. If Fernando decided to leave, the Corporation would give this money back to him.

A year later, Fernando decides to go against Fr. Aloysius decision and secretly petition that his perpetual vows be undone by the local bishop. This secret decision is approved by the local superior. The decision to undue Fernando's perpetual vows, and allow Fernando to become a priest was not communicated to the Corporation. It was done secretly, thereby undermining the will of Father Aloysius and the trust he had set up to implement his intentions.

This secret withholding of information is fraudulent, undermining the intentions and will of Fr. Aloysius and the Corporation and the trust which Father Aloysius set up to benefit the congregation. As the dispensation from public vows was done secretly, to the detriment of the intentions of Fr. Aloysius and the trust he created to implement his intentions, this deliberate undermining involved a conspiracy of the bishop, the superior, and Fernando.

As Fr. Aloysius created a trust by which Manion, Apraia, and O'Connor would act as trustees in the specific case of Fernando for the benefit of the congregation as per the intentions of the founder, Fr. Aloysius. The trust was created in the lifetime of Fr. Aloysius for the benefit of the association which he founded and headed according to his specific intentions which are well documented. There were 3 co-trustees, his secretary, Manion, and O'Connor.

Fernando donates his property to the Corporation which acts for Fr. Aloysius and the congregation he founded and heads. Father Aloysius sets up an agreement with Arpaia and Manion by which they both act on Fernando's behalf. Father Aloysius set up an agreement where by Manion and Arpaia act as trustees for Fernando. The trust is funded by the property donated by Fernando to the Corporation. If things don't work out is entitled to receive his property back.

MISSIONARIES OF PERPETUAL ADORATION
PHONE BILL -- MAY 16, 1980

DATE	TIME	MIN	PLACE	CHARGE
04/17	921P	11	ALAMOS, MX	7.53
04/18	918A	18	SAN DIEGO, CA	5.69
04/19	1115A	3	LONG BEACH, CA	.19
04/19	923P	31	LONG BEACH, CA	1.64
04/20	932P	24	ALAMOS, MX	14.96
04/25	453P	2	STATELINE, NV	.82
04/27	840P	3	STATELINE, NV	.75
04/28	632P	13	SAN DIEGO, CA	2.89
05/01	534P	6	EAST TROY, WI	4.00
05/01	542P	6	ALAMOS, MX	5.59
05/01	911P	25	LONG BEACH, CA	2.51
05/02	759P	16	ALAMOS, MX	10.83
05/04	913P	37	ALAMOS, MX	22.89
05/07	4.06P	15	LONG BEACH, CA	2.19
05/07	917P	5	ALAMOS, MX	3.57
05/08	608P	11	LONG BEACH, CA	1.14
05/08	150P	13	ALAMOS, MX	12.25
05/13	1004A	6	SAN DIEGO, CA	1.97
05/14	612P	35	SAN DIEGO, CA	7.67

TOTAL LONG DISTANCE - - - - - - - - - - - $ 109.08

J.M.J.

CLARETIAN MISSIONARIES

PROVINCIAL OFFICE

May 16, 1980

Mr. Louis Kaczmarek
P. O. Box 39
Mt. Morris, Michigan 48458

My dear Louis:

Thank you so much for your kind, and I must say, flattering letter. Also, I sincerely thank you for your stipend of $20.00. It will be my great privilege to offer the four Holy Masses as you requested in "Honor of Mary."

May I tell you that I am filled with peace and joy to know that your position as custodian of the Pilgrim Virgin Statue has been stabilized and confirmed. This you will see by the enclosed copy of the letter written by Mr. Haffert. Our Blessed Mother has, no doubt, rewarded your great devotion to her with this sublime privilege.

If there is anyone who will help you to become a Saint, it is Our Lady herself. She has set an example and told us what we must do. And who could know this better than yourself, dear Louis. Living each day according to our state in life, to the very best of our ability in the grace of God, will make us Saints. There will be stumbling blocks along the way. So great a reward must be earned and requires much hard work, effort, constant struggle and prayer. Always try to please Him even in the littliest ways.

Your many prayerful remembrances in my behalf are gratefully received, and I sincerely appreciate your continued prayers. You know, dear Louis, that you, too, are constantly in my prayers. Now I am thanking our Lord in permitting you to continue in your guardianship of the statue of Our Lady. May she use you as her instrument in leading souls to her Divine Son through her loving Immaculate Heart.

I love you, Louis, and ask our Lord to shower His graces upon you in all your holy aspirations.

Sincerely yours in the
Immaculate Heart of Mary,

Father Aloysius Ellacuria, C.M.F.

ARCHBISHOP IGNORES ROME ON EUCHARISTIC BREAD

Archbishop Raymond G. Hunthausen of Seattle has approved recipes for Eucharistic bread containing salt, oils (oil, shortening, butter or margarine), sweetenings (e.g., honey, brown sugar, molasses), baking soda or baking powder. He also says milk may be substituted for water. His approval came in a reply dated March 4th to inquiries of certain members of the Seattle Archdiocese. He told the inquirers that he was author of a statement showing regret over an advertisement by a CUF chapter on the question. Both the Archbishop's statement (in the form of a news release) and the advertisement appeared in the *Northwest Catholic Progress.*

Archbishop Hunthausen's letter was silent concerning a warning about such recipes for Eucharistic bread which was released from Cardinal Franjo Seper last June 4th to Archbishop John R. Quinn, president of the NCCB. The Seper letter, meant for "all of the bishops of the Episcopal Conference", specifically described those ingredients which would make the Eucharistic bread either illicit or even invalid. If priests used invalid matter, they must either repeat the Masses by using valid and lawful hosts, or return the stipends for such masses to the donors. The Vatican letter on recipes for hosts is, of course, the last word on the subject, and no episcopal conference or liturgical office may overrule it.

Commenting on Archbishop Hunthausen's act of defiance, Fr. Tom O'Mahony of El Paso, Tex., stated: "Catholics should not attend masses said with invalid hosts, as there is no consecration in such masses." (Most Holy Trinity Parish Bulletin, May 11/80)

As for the "approved" ingredients for Eucharistic bread listed in Archbishop Hunthausen's March 4th letter, it appears that the Archbishop has authorizedd the use of recipes that would render the bread invalid matter for confecting the Eucharist.

Meanwhile, the Sacred Congregation for the Sacraments and Divine Worship has informed inquirers from the Seattle Archdiocese that the decision by that diocese "to allow Communion of the chalice to be given every Sunday, has not been confirmed by this Congregation. It is therefore necessary to remain within the limits established by the General Instruction of the Roman Missal (1975 edition), nos. 240-243." The letter, dated Feb. 22, 1980, and signed by Msgr. Virgilio Noe, associate secretary, also insisted that no permission has been given by Rome to use girls as "altar servers", which reportedly has been done not only in Seattle but elsewhere as well.

May 16, 1980

THE REMNANT PRESS
2539 Morrison Ave.
St. Paul, Minn. 55117

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May 16, 1980

THE REMNANT PRESS
2539 Morrison Ave.
St. Paul, Minn. 55117

Bro. Don.

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

Fr. Aloysius Ellacuria
% Mr. Kevin Manion
120 S. Keystone
Burbank, CA 91506

Bro. Don.

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

Fr. Alysius Ellacuria
% Mr. Kevin Manion
120 S. Keystone
Burbank, CA 91506

Greetings Kevin. Everything's going great.
How's the old brain? I had the computer (laugh
laugh) Not much to be mentioned on the back
of an envelope but the most important thing
yes. Let's keep fight for the
Kingdom of Jesus + Mary
Adios.

El 19 de Mayo, 86

May God bless You Fr.!

Father Aloysius, (I hope I'm spelling it correctly) I hope and pray things are going beautifully and all according to the plans of Jesus and Mary, our heavenly friends, thanks be to God we have such beautiful friends. Also, with everything with Fr. and James we keep you in our prayers.

Well Father I shouldn't really beat around the bush, That's not exactly what I mean to say but I know if I don't hit the point early in the letter, the letter I will never get finished or sent.

Well here It Goes ¡AVE MARÍA!

As The Holy Spirit says to his son:

Happy are those who live in your house
and can praise you all day long
and happy the pilgrims inspired by you
with courage to make the Ascent.

Psalm 84:4-5

Father: this is kind of difficult to put down on paper let alone words. But with the Holy Spirit guiding my hand, here we go...

The first time the Lord gave this passage it stuck immediately in my heart. I couldn't really tell you why, but it just seemed so ~~appealing~~ appealling o sea alluring, really what I'm trying to say ~~I gue~~ is that I felt that it would be nice to have my home before the altar of God, the Blessed Trinity.

Before ~~the~~ our Lord showed me that Pure God does exist as he promised in the depths of our heart. Best even more reciently infact a few days ago, he recalled my attention to this most wonderful of facts: The Inhabitation of the Blessed Trinity.

Saint Teresa calls it the prayer of recollection. She really explains it well. But, through this that ~~the~~ our Lord has shared with me, he has commicated to me that he wants to be acknowledged, better yet Loved in the Soul

The affects that prayer left on my soul are still very much visibb. He, The Holy Spirit

still prompts me to adore Our Lord in my heart.

This is where I need help Father.

what do I do about it 1). How should I conduct myself during the day. I'm sure you know the saying Silence is Beautiful That is so true.

2). Maybe I'm expecting to much from myself in regards to adoring our Lord. Just finished reading a little about the prayer of Recollection by Saint Teresa de Avila (active), the other was the passive type of recollection even though I felt it more while walking around and talking, which mentions how a soul with a ~~to~~ determined effort and the grace of God can apply himself to this prayer of interior recollection and great gains will be made by it. This is what I'd like to do. Adore Our Lord all day long. It's like right now, the Holy Spirit ~~is~~ is drawing me inward, inward towards the Silent Everything that lays for the waiting ~~It's~~ its incredible. he's just waiting to be loved. Therefore I wish to do ~~them~~ him the honor.

But I need some help on how.

So far the Holy Spirit has been doing a great job, but I just want to be sure and not cross him up in the least little thing. One things that seems to me favorable with this type of prayer, is the becoming accustomed to the inner voice of the Holy Spirit

By immersing oneself in the Infinite ocean of silence; when a brisk southerly wind comes along or even a storm, your sails are then put out full, ready to catch the wind.

Well Father this is more or less the disposition my soul is in now adays.

I don't have many other questions, except 1. Sometimes I get confused with whom I should pray Jesus, the Holy Spirit, Father, or the Blessed Mother. How do you recommend that I solve it?

This may sound strange that there aren't any more questions. But by the grace of God it's the only thing I'm really interested in. It's truly the only world worth living in, the eternal World that never ends. Thanks for your precious Time Fr. I really don't deserve it.

May God bless you and what ever you say about this topic may it all be for the greater Glory of Christ's Kingdom (over)

and that of the Blessed Virgin Mary.

Take Care Fr.

One favor could you bless me from where you are. I'm sure ~~so~~ Jesus will confer upon me his grace even from such a long distance

In the Name of the Father and of the Son and of the Holy Spirit Amen.

What do you think of Thomas Merton?

Could you recommend a saint who is a contemplative, active type person. ~~who led a life of Sanctity~~ & not necessarily canonized

I feel I need a book that is ~~settled~~ set in the same type surrounding as those which we have here?

CITY OF BURBANK
NOTICE TO APPEAR

Y 85879

DATE 5-21 19 80	D. R. NO.	
TIME 9 34 M	DAY OF WEEK Wed	DIST. OF OCC.

NAME (FIRST, MIDDLE, LAST)

RESIDENCE ADDRESS	CITY
BUSINESS ADDRESS	CITY

DRIVER'S LICENSE NO.	STATE	CLASS	BIRTHDATE

SEX M F	HAIR	EYES	HEIGHT	WEIGHT

VEHICLE LIC. NO. 1D18681	STATE	PASSENGERS M F

YEAR	MAKE Chy	MODEL	BODY STYLE	COLOR Gray

REGISTERED OWNER OR LESSEE

ADDRESS OF OWNER OR LESSEE	CITY

VIOLATION(S)

1 21420 VC.2 VC.3 VC.

DESCRIPTION OF VIOLATION(S) 8-12

INFRACTION ☐

BOOKING REQUIRED ☐

APPROX. SPEED	PF/MAX SPEED	VEH SPD LIMIT	WEATHER CLR FOG RAIN	TRAFFIC HVY MED LIGHT

LOCATION OF VIOLATION(S)

ON 100 E. Magnolia

CITY OF BURBANK

N W E S

☐ OFFENSE(S) NOT COMMITTED IN MY PRESENCE, CERTIFIED ON INFORMATION AND BELIEF.
I CERTIFY UNDER PENALTY OF PERJURY THAT THE FOREGOING IS TRUE AND CORRECT. EXECUTED AT THE PLACE AND ON THE DATE SHOWN ABOVE AT BURBANK, CALIF.

ISSUING OFFICER	SERIAL NO.

ARRESTING OFFICER - IF DIFFERENT FROM ABOVE	SERIAL NO.	VACATION DATES TO

WITHOUT ADMITTING GUILT, I PROMISE TO APPEAR AT THE TIME AND PLACE CHECKED BELOW.

X SIGNATURE

ON THE 4 DAY OF June 19 80

☑ BEFORE THE MAGISTRATE OR COURT CLERK OF THE MUNICIPAL COURT, ROOM 101, 300 E. OLIVE AVE., BURBANK, CALIF. AT 8:45 A.M.

☐ JUVENILE COURT, TRAFFIC DIVISION, 300 E. OLIVE AVE. BURBANK, ROOM 205

☐ 8:30 A.M. & 11:30 A.M., BETWEEN ☐ 1:30 P.M. & 3:30 P.M.

☐ BICYCLE CITATION — YOU WILL BE NOTIFIED BY MAIL WHEN AND WHERE TO APPEAR

FORM APPROVED BY THE JUDICIAL COUNCIL OF CALIFORNIA, (S) 4-24-70 V.C. 40513(B) P.C. 853.9 — SEE REVERSE SIDE

NAME

ADDRESS

PLACE STAMP HERE

MUNICIPAL COURT

POST OFFICE BOX 750

"plate" is less than $1,200 a month, the average Vatican pay is $7,000 a year. The Vatican's other greatest expenses are its radio station and its two newspapers.

The Vatican budget estimate is supposedly presented for the Pope's approval before the end of March each year. A final statement, showing actual income and expenditure, is prepared at the end of each year. Drafting the budget is the task of the Prefecture for Economic Affairs.

Cardinal Vagnozzi, the president of the Prefecture, is a sturdy and forthright Roman, at heart a businessman. (The Vagnozzi family is the biggest supplier in Rome of fancy confectionery for weddings and christenings.) He grumbles about rising prices and wages and is a ferocious saver of paper and pencils. He has not, however, succeeded in making much impression on the management of Vatican finances — or even in establishing sway over them. Each of the half-dozen bodies involved in the Vatican's cash still protects its autonomy.

The serious omission is that, though Vagnozzi has repeatedly argued that no Vatican budget makes sense without an account of the extensive foreign investments controlled by the Vatican bank, he has never been allowed access to it. To make matters worse, Vagnozzi is at loggerheads with the APSA, the Vatican's day-to-day financial machine, which runs a substantial chunk of the Vatican's financial empire.

What APSA calls its "Ordinary" section bears the brunt of most of the Vatican's regular expenses. More important, however, is APSA's "Extraordinary" section, set up to administer the billions of lire that the Italian State agreed to pay the Vatican in a 1929 settlement with the Holy See. In 1969, when the Government imposed a dividend tax on Vatican property in Italy, most of that capital was swiftly moved out of the country. As a result, the Extraordinary section has investments on most of the world's major stock markets, as well as holdings in Italy's three big Catholic banks and in one of the country's biggest insurance companies.

Running all this is one of the Vatican's oldest hands, Cardinal Caprio, the sixty-six-year-old diplomat. This year, arguing that as a cardinal he answers to nobody but the Pope, Caprio has simply refused to give Vagnozzi the APSA figures for Vagnozzi's 1980 budget.

At the heart of the Vatican's finances, therefore, is such confusion that the formal Vatican budget probably covers barely half of its actual cash flow. The Prefecture is so demoralized that it has not even tried to work out how much the last

"Deficit is likely to be $32 million . . ."

two conclaves—to elect John Paul I and then the present Pope—cost.

The muddle goes still deeper. The real secret of Vatican finances is the wealth of its bank, the Institute for Religious Works, which holds the bulk of the foreign investments. Yet only the Pope is informed of the bank's operations, and part of its revenue goes to him. It is never included in the Vatican budget.

The Vatican bank is located inside the Vatican walls, in the medieval tower of San Niccolo V, but the only information on its assets comes from Switzerland—from an unlikely source, the annual report of the Bank for International Settlements in Basel. This lists the foreign currency position of banks in the ten largest industrial countries, plus Switzerland and offshore banking centers. The most recent figures—for 1977—show the Vatican bank with foreign deposits of $100 million, and, uniquely, no debts.

The man in charge of this formidable institution is Bishop Paul Marcinkus, a keen golfer, the brawny bodyguard of the Pope on his foreign travels, and a redoubtable financier. Born in Chicago of Lithuanian stock, Marcinkus has for years been the channel for funds raised for the Polish church by the Polish-Catholic community in the U.S. The unexpected election of a Polish pope has done no harm.

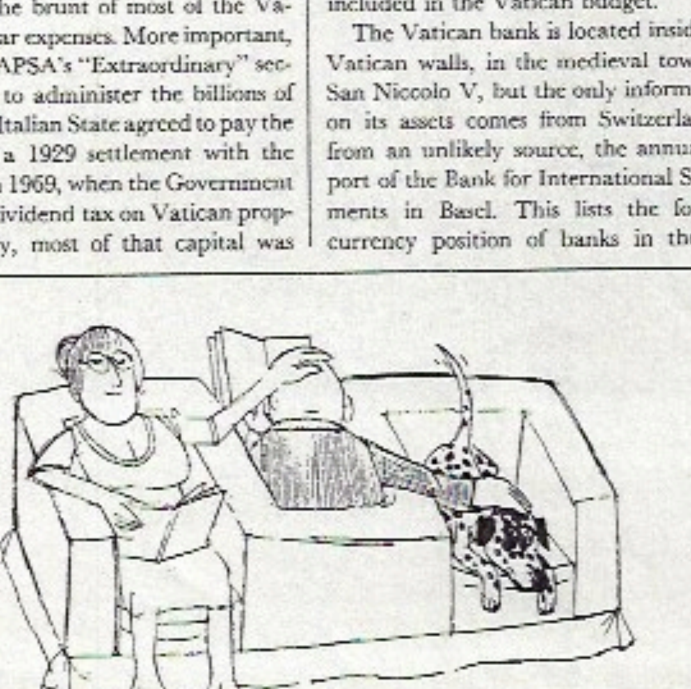
The bank's foreign investment portfolio includes a 95-per-cent interest in the Montreal Stock Exchange building; the remnants of Società Generale Immobiliare (SGI), the multinational construction company sold to Michele Sindona; and the Liberia-based SGI International, which indirectly financed the construction of a vast office block in Paris and controls the Luxembourg company, SGI International Holdings. The bank's operations on the Eurodollar market, meanwhile, are eased by its controlling share in banks like the Banco di Roma per la Svizzera, which in turn controls the Banco di Roma di Lussemburgo.

Had the cardinals assembled in Rome last November been given all this information, they might have found less cause to worry about the financial state of a church "reduced to charity." But at least they realized they had been told very little and were all agreed on the need for more information before committing themselves to subsidizing the Vatican.

The Pope cautiously seconded this wish, promising even that publishing the Vatican budget would be "favorably considered." After a year in the Vatican he had come to understand just how entangled the financial question is—and how jealous his civil servants are of their powers. That in part explains this year's budget delay. Before making budget reports the Vatican civil servants wanted some inkling of what the cardinals were suggesting. Apparently they did not get it. When the Pope finally got the budget on his return from Africa, he got it in installments—Caprio insisted on a separate statement from APSA.

But in June, fortified by the support of his cardinals, Pope John Paul II was to begin to take the first steps toward overhauling the Vatican's creaky financial bureaucracy. Unless he does so, the crisis can only deepen. ■

(June 1)



Stauber/Süddeutsche Zeitung/Munich

NOTICE TO APPEAR

Y 85879

DATE 5-21 1980	D. R. NO.	
TIME 9 34 M	DAY OF WEEK Wed	DIST. OF OCC.

NAME (FIRST, MIDDLE, LAST)

RESIDENCE ADDRESS — CITY

BUSINESS ADDRESS — CITY

DRIVER'S LICENSE NO. — STATE — CLASS — BIRTHDATE

SEX M F — HAIR — EYES — HEIGHT — WEIGHT

VEHICLE LIC. NO. 11D18681 — STATE — PASSENGERS M F

YEAR — MAKE Chy — MODEL — BODY STYLE — COLOR Gray

REGISTERED OWNER OR LESSEE

ADDRESS OF OWNER OR LESSEE — CITY

VIOLATION(S)

1 22950 VC. 2 VC. 3 VC.

DESCRIPTION OF VIOLATION(S)

8-12

INFRACTION ☐

BOOKING REQUIRED ☐

APPROX. SPEED — PF /MAX. SPEED — VEH. SPD. LIMIT — WEATHER CLR FOG RAIN — TRAFFIC HVY MED LIGHT

LOCATION OF VIOLATION(S)

ON 100 S. Buena Vista

CITY OF BURBANK

N W E S

☐ OFFENSE(S) NOT COMMITTED IN MY PRESENCE. CERTIFIED ON INFORMATION AND BELIEF.
I CERTIFY UNDER PENALTY OF PERJURY THAT THE FOREGOING IS TRUE AND CORRECT. EXECUTED AT THE PLACE AND ON THE DATE SHOWN ABOVE AT BURBANK, CALIF.

ISSUING OFFICER — SERIAL NO.

ARRESTING OFFICER - IF DIFFERENT FROM ABOVE — SERIAL NO. — VACATION DATES TO

WITHOUT ADMITTING GUILT, I PROMISE TO APPEAR AT THE TIME AND PLACE CHECKED BELOW.

X SIGNATURE

ON THE 4 DAY OF June 19 80

☑ BEFORE THE MAGISTRATE OR COURT CLERK OF THE MUNICIPAL COURT, ROOM 101, 300 E. OLIVE AVE., BURBANK, CALIF. AT 8:45 A.M.

☐ JUVENILE COURT, TRAFFIC DIVISION, 300 E. OLIVE AVE. BURBANK, ROOM 205

☐ 8:30 A.M. & 11:30 A.M., BETWEEN ☐ 1:30 P.M. & 3:30 P.M.

☐ BICYCLE CITATION — YOU WILL BE NOTIFIED BY MAIL WHEN AND WHERE TO APPEAR

FORM APPROVED BY THE JUDICIAL COUNCIL OF CALIFORNIA. (S) 4-24-70 V.C. 40513(B) P.C. 853.9 — SEE REVERSE SIDE

MUNICIPAL COURT

POST OFFICE BOX 750

NAME

ADDRESS

PLACE STAMP HERE

320-133 A

CITY OF BURBANK
NOTICE TO APPEAR

Y 85879

DATE 5-21-19 80 | D. R. NO.

TIME 9:34 M | DAY OF WEEK Wed | DIST. OF OCC.

NAME (FIRST, MIDDLE, LAST)

RESIDENCE ADDRESS | CITY

BUSINESS ADDRESS | CITY

DRIVER'S LICENSE NO. | STATE | CLASS | BIRTHDATE

SEX M F | HAIR | EYES | HEIGHT | WEIGHT

VEHICLE LIC. NO. 1D18681 | STATE | PASSENGERS M F

YEAR | MAKE Chy | MODEL | BODY STYLE | COLOR Gray

REGISTERED OWNER OR LESSEE

ADDRESS OF OWNER OR LESSEE | CITY

VIOLATION(S)
1 21920 VC. 2 VC. 3 VC.

DESCRIPTION OF VIOLATION(S)
8-12

INFRACTION ☐

BOOKING REQUIRED ☐

APPROX. SPEED | PF/MAX. SPEED | VEH. SPD. LIMIT | WEATHER CLR FOG RAIN | TRAFFIC HVY MED LIGHT

LOCATION OF VIOLATION(S)
ON 100 So. Keystone

CITY OF BURBANK
N W E S

☐ OFFENSE(S) NOT COMMITTED IN MY PRESENCE, CERTIFIED ON INFORMATION AND BELIEF.
I CERTIFY UNDER PENALTY OF PERJURY THAT THE FOREGOING IS TRUE AND CORRECT, EXECUTED AT THE PLACE AND ON THE DATE SHOWN ABOVE AT BURBANK, CALIF.

ISSUING OFFICER | SERIAL NO.

ARRESTING OFFICER - IF DIFFERENT FROM ABOVE | SERIAL NO. | VACATION DATES TO

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SEE REVERSE SIDE

MUNICIPAL COURT
POST OFFICE BOX 750

NAME

ADDRESS

PLACE STAMP HERE

THE FACE OF THIS DOCUMENT HAS A COLORED BACKGROUND — NOT A WHITE BACKGROUND

GIRO INTERNACIONAL

CROCKER NATIONAL BANK

SAN FRANCISCO, CALIFORNIA

415716

11-8
1210

FECHA May 22, 1980

PAGUESE A LA ORDEN DE ***PADRE CARLOS CARPENTER M.A.P.********************** U.S. $**20.00*****

CANTIDAD MAXIMA U.S. $500

C N E 659 20 DLS 00 CTS

PAGADERO AL TIPO DE CAMBIO DEL DIA PARA LA COMPRA DE GIROS BANCARIOS SOBRE SAN FRANCISCO, CALIFORNIA U.S.A.

Petra Matus

FIRMA DEL REMITENTE donativo

THE BACK OF THIS DOCUMENT CONTAINS AN ARTIFICIAL WATERMARK — HOLD AT AN ANGLE TO VIEW

⑈00415716⑈ ⑆1210⑉0008⑆ 900750986⑈4011

ILA MAE HAIR
8255 SANTA GERTRUDES RD
DOWNEY CA 90240

252

DATE May 15 '80 16-66/1220

PAY TO THE ORDER OF Padre Chas. Carpenter $ 50.00

Fifty dollars and 00/100 DOLLARS

BANK OF AMERICA
LAGUNA HILLS BRANCH
24061 CALLE DE LA PLATA, LAGUNA HILLS, CA. 92653

Ila Mae Hair

⑆122000661⑆0252⑈1107 2⑈02279⑈

916

MARY L. FUTTERER
651 AVE. B 375-4858
REDONDO BEACH, CALIF. 90277

July 6 1980

16-554
1220

PAY TO THE ORDER OF Father Charles Carpenter $ 50.00

Fifty and no/100 DOLLARS

AMERICAN CITY BANK
ONE WILSHIRE BOULEVARD
LOS ANGELES, CALIFORNIA 90017

MEMO donativo

Mary L Futterer

⑆122005543⑆0916⑈ 507034732⑈

MRS. CHESTER W. HALL
10626 AUDREY DRIVE
SUN CITY, ARIZONA 85351

2640

Aug 6, 1980

91-1/1221 80

Pay to the order of Brother David Sereno $25.00

Twenty-five and no/100 Dollars

SUN CITY-PEORIA AVE. OFFICE/SUN CITY
FIRST NATIONAL BANK OF ARIZONA

For donativo

Mrs Chester W. Hall

⑆122100011⑆ 800⑈09375⑈

ADOLPHUS F. RABIDEAU
MARIAN E. RABIDEAU
5437 DILLER AVENUE
CULVER CITY, CA. 90230

2335

Aug 5 1980

16-66/1220

PAY TO THE ORDER OF Donald Rabideau $110.00

One-hundred ten & no/100 DOLLARS

BANK OF AMERICA
SEPULVEDA-JEFFERSON BRANCH
5541 SEPULVEDA BLVD., CULVER CITY, CA 90230

Marian E. Rabideau

donativo

⑆122000661⑆ 2335⑈05025⑈03849⑈

626

MARTIN E. CARROLL - ANNE M. CARROLL
321 HIGHLAND DR 283-0522
SEATTLE, WA 98109

19-9/1250

July 9 1980

PAY TO THE ORDER OF Missionaries of Perpetual Adoration $25.00

Twenty five Dollars and no/100 DOLLARS

RAINIER BANK
RAINIER NATIONAL BANK 023
Queen Anne Office, Seattle, WA 98119

Anne M Carroll

FOR donativo

⑆125000037⑆ 0233068400⑈ 0626⑈

SIGNATURE OF REMITTER
9530 Detroit Ave
ADDRESS
Cleveland Ohio 44102
U.S.A.

Society NATIONAL BANK OF CLEVELAND
A Society Corporation Bank
Cleveland, Ohio

No. 2826593

PAY TO THE ORDER OF Misioneras de Adoracion Perpetua
Monasterio de Fatima apartado 44
ADDRESS
Alamos, Sonora Mexico

05/05/80 053 TWENTY-SEVEN---------------- DOLLARS ______ CENTS $$$27.00
DATE Misc. NOT TO EXCEED ONE THOUSAND DOLLARS AMOUNT

⑈02826593⑈ ⑆041001039⑆ 805⑉0025⑈

BY ENDORSEMENT THIS CHECK WHEN PAID IS ACCEPTED IN FULL PAYMENT OF THE FOLLOWING ACCOUNT

DATE		AMOUNT
Donation		

... PLEASE RETURN. NO RECEIPT NECESSARY

6445

ELSIE M. BARKER
MRS. C. A. BARKER, JR.
P. O. BOX C
LAGUNA HILLS, CALIF. 92653

19 ___ 16-21/156 / 1220

PAY TO THE ORDER OF Father Charles Carpenter —— $50.00
Fifty + 00/100 —————— DOLLARS

UNITED CALIFORNIA BANK
Beverly Hills Office
9601 Wilshire Boulevard
Beverly Hills, California 90210

Elsie M. Barker

Donativo ⑈006445⑈ ⑆122000218⑆1564 20910⑈ 11

ELISSA M. HAGERTY
ODL 1062958
5660 S. W. Garden Home Rd., 245-3819
Portland, Oregon 97219

382

July 30 19 80 24-22/1230 121

PAY TO THE ORDER OF Misioneras de ... $ 200.00
... DOLLARS

RALEIGH HILLS BRANCH, PORTLAND, OREGON 97225
UNITED STATES NATIONAL BANK OF OREGON

FOR Donativo
Elissa M. Hagerty

⑆123000220⑆ 121 0830 012⑈ 0382

MRS. EDWARD J. MOLONEY
RITA C. FLEMING
6556 CAMINO CASETA 964-2710
GOLETA, CALIF. 93017

631

7-13 1980 90-812/1222

PAY TO THE ORDER OF Missionaries of Hospital Adoration $ 10 —

Ten and no/100 DOLLARS

MID STATE BANK GOLETA VALLEY OFFICE
5956 CALLE REAL
GOLETA, CALIFORNIA 93017

MEMO donativo

Mrs Edward J Moloney

⑆122208120⑆ 04 2721⑈9⑈

59-177
1213

NO. 179

MADELINE STONE
2640 KAMANAIKI ST.
HONOLULU, HI 96819

August 10 1980

PAY TO THE ORDER OF Brother David Serene $ 25.00

Twentyfive and 00/100 DOLLARS

HAWAII NATIONAL BANK
HAWAII

Madeline Stone

donativo

⑆121301772⑆ 072⑈6041⑈5⑈

AMERICAN EXPRESS MONEY ORDER

231
1020

UNIVERSAL SAVINGS
AND LOAN ASSOCIATION

29-206,245,758

PAY THE SUM OF
NOT GOOD OVER $1,000.

40 DOLS 00 CTS

DATE ________ 19__

TO THE ORDER OF [illegible]

[illegible]

SENDER'S NAME AND ADDRESS

BEFORE CASHING READ NOTICE ON BACK

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DENVER, COLORADO

donativo

CHAIRMAN

AMERICAN EXPRESS COMPANY ISSUER

⑆1020⑈0001⑆29 ⑈2062457586⑈

DATE August 22, 1980

№ 000442709

16-4/1220

PAY TO THE ORDER OF * * * * *CARLOS CARPENTER* * * *

U.S.$ 30.00* * * * * *

NOT VALID OVER ONE THOUSAND (1,000) U.S. DOLLARS

AMOUNT S.P.N.B. 30 AND 00 CTS

AUTHORIZED SIGNATURE

SENIOR VICE PRESIDENT & CASHIER

TO: SECURITY PACIFIC NATIONAL BANK
INTERNATIONAL BANKING OFFICE
Los Angeles, California 90071
U. S. A.

donativo

⑈000442709⑈ ⑆122000043⑆928⑈93237⑈

AMERICAN EXPRESS MONEY ORDER

23-1/1020

UNIVERSAL SAVINGS
AND LOAN ASSOCIATION

29-206,249,662

PAY THE SUM OF
NOT GOOD OVER $1,000.

40 DOLS 00 CTS

DATE 8-14 1980

TO THE ORDER OF FATHER CARLOS CARPENTER FATIMA MISSIONARY

FIASC JIMENEZ
14424 CEDAR BALDWIN PARK CAL 91706

BEFORE CASHING READ NOTICE ON BACK

SENDER'S NAME AND ADDRESS

PAYABLE THRU FIRST NATIONAL BANK DENVER, COLORADO

donativo

CHAIRMAN

⑆1020⑈0001⑆29 ⑈206249662 8⑈

SEVILLE MONTENEGRO
ESTHER P. MONTENEGRO
10330 SO. PAINTER AVENUE
SANTA FE SPRINGS, CALIF. 90670

1006

90-2609/1222

Aug 14 1980

PAY TO THE ORDER OF Misioneros of Perpetual Adoration $100.00

One Hundred & 00/100 DOLLARS

SANTA FE SPRINGS BRANCH
NATIONAL BANK OF WHITTIER
13372 EAST TELEGRAPH ROAD
SANTA FE SPRINGS CALIF 90670

MEMO donativo

Seville Montenegro

⑆122226092⑆ 1006⑈ 452⑈33745⑈

CSI REMITTANCE SERVICE

USLIFE SAVINGS
and Loan Association

034674593

DATE July 28, 1980

50-1042
223

TO CITIBANK (NEW YORK STATE), N.A.:
PAY TO THE ORDER OF Fr. Charles Carpenter

13 U.S. LIFE SAVINGS 4

NOT GOOD FOR MORE THAN $1,000.00

DRAWER Amparo Acevedo

MEMO Misas

ADDRESS 3829 Big Dalton Baldwin Park Ca 91706

⑆0223⑈10424⑆ 8⑈050486 034674593

BankofALevy

137 E. Thousand Oaks Blvd., Thousand Oaks, Calif. 91360

No. 1506

8/24/1980 90-372/1222

Pay to the Order of MAF

Ten Dollars + 00/100 $10.00 Dollars

ISAAC J. BOYKIN, JR.
ROSEMARY BOYKIN
3011 WILLOW LANE 495-3875
THOUSAND OAKS, CALIF. 91360

Memo Misas

Signed Rosemary Boykin

⑆122203727⑆ 2285⑈211⑈

BankofALevy

No. 1507

137 E. Thousand Oaks Blvd., Thousand Oaks, Calif. 91360

8/24/1980 90-372/1222

Pay to the Order of Fr. Charles Carpenter $20 Dollars

Twenty Dollars 00/100

ISAAC J. BOYKIN, JR.
ROSEMARY BOYKIN
3011 WILLOW LANE 495-3875
THOUSAND OAKS, CALIF. 91360

Memo Donation

Signed Rosemary Boykin

⑆122203727⑆ 2285⑈211⑈

320-133 A

CITY OF BURBANK NOTICE TO APPEAR

Y 85879

DATE 5-21 19 80	D. R. NO.	
TIME 9 34 M	DAY OF WEEK Wed	DIST. OF OCC.

NAME (FIRST, MIDDLE, LAST)

RESIDENCE ADDRESS | CITY

BUSINESS ADDRESS | CITY

DRIVER'S LICENSE NO. | STATE | CLASS | BIRTHDATE

SEX M F | HAIR | EYES | HEIGHT | WEIGHT

VEHICLE LIC. NO. 1D18681 | STATE | PASSENGERS M F

YEAR | MAKE Chv | MODEL | BODY STYLE | COLOR Gray

REGISTERED OWNER OR LESSEE

ADDRESS OF OWNER OR LESSEE | CITY

VIOLATION(S)
1 22450 VC.2 VC.3 VC.

DESCRIPTION OF VIOLATION(S)
8-12

INFRACTION ☐

BOOKING REQUIRED ☐

APPROX. SPEED | PF /MAX. SPEED | VEH. SPD. LIMIT | WEATHER CLR FOG RAIN | TRAFFIC HVY MED LIGHT

LOCATION OF VIOLATION(S)
ON 100 S. Keystone

CITY OF BURBANK

N W E S

☐ OFFENSE(S) NOT COMMITTED IN MY PRESENCE, CERTIFIED ON INFORMATION AND BELIEF.
I CERTIFY UNDER PENALTY OF PERJURY THAT THE FOREGOING IS TRUE AND CORRECT. EXECUTED AT THE PLACE AND ON THE DATE SHOWN ABOVE AT BURBANK, CALIF.

ISSUING OFFICER | SERIAL NO.

ARRESTING OFFICER IF DIFFERENT FROM ABOVE | SERIAL NO. | VACATION DATES TO

WITHOUT ADMITTING GUILT, I PROMISE TO APPEAR AT THE TIME AND PLACE CHECKED BELOW.

X SIGNATURE

ON THE 4 DAY OF June 19 80

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☐ JUVENILE COURT, TRAFFIC DIVISION, 300 E. OLIVE AVE. BURBANK, ROOM 205

☐ 8:30 A.M. & 11:30 A.M., BETWEEN ☐ 1:30 P.M. & 3:30 P.M.

☐ BICYCLE CITATION — YOU WILL BE NOTIFIED BY MAIL WHEN AND WHERE TO APPEAR

FORM APPROVED BY THE JUDICIAL COUNCIL OF CALIFORNIA, (S) 4-24-70 V.C. 40513(B) P.C. 853.9

SEE REVERSE SIDE

POST OFFICE BOX 750

MUNICIPAL COURT

NAME ______

ADDRESS ______

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MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

May 24,930

Board of Directors
10123 Riverside Dr.
North Hollywood, CA 91506

Dear Joe, Tony and Kevin,

Our best greetings to all of you.

The present letter is to inform you that we will be needing $ 1,000. dollars in order to put up a wall around the last house which at present only has a fence and also to put a wall around the piece of property that extends itself from our wall on the north side of the property. On this piese of land which borders the river "La Barranca" there is that Man which has fenced offed that area for his own private intentions and use. The estimate of $ 1,000. dollars is only a round figure I give you in this case. Would you please send this amount as soon as possible so that we can have the neccessary funds to get moving.

We are also sending you the following vouchers: 0051-0074. May God Bless you all. Please pray for us.

In the Most Blessed Sacrament and the Immaculate Heart of Mary,

Br. David Soreno

MISIONEROS DE ADORACION PERPETUA
MONASTERIO DE FATIMA
APARTADO 44
ALAMOS, SONORA
MEXICO

May 24,980

Board of Directors
10123 Riverside Dr.
North Hollywood, CA 91506

Dear Joe, Tony and Kevin,

Our best greetings to all of you.

The present letter is to inform you that we will be needing $ 1,000. dollars in order to put up a wall around the last house which at present only has a fence and also to put a wall around the piece of property that extends itself from our wall on the north side of the property. On this piese of land which borders the river "La Barranca" there is that Man which has fenced offed that area for his own private intentions and use. The estimate of $ 1,000. dollars is only a round figure I give you in this case. Would you please send this amount as soon as possible so that we can have the neccessary funds to get moving.

We are also sending you the following vouchers: 0051-0074. May God Bless you all. Please pray for us.

In the Most Blessed Sacrament and the Immaculate Heart of Mary,

Fr. David Sereno

Allstate

236 North Central
Glendale, California 91203
Phone: 244-4611

5/25/80 6:50 P.M.

In reply please refer to

be strict but at ease, not tense.

this way you are going to prosper.

→ afraid of the 2 older ones.

missionaries of perpetual [illegible]

of awful thing: "carcahadas"

WHAT should I do, now they will be happier

no tension.

all to all makes one "over-extended"

time for writing of the rule

distinguish between those who will be priests

different timetable — eg John Carroll

→ retreats to his room goes to bed.
7:00 AM – 8:00 AM

cultivating his laziness. "I want this be done

in his youth, cannot be clarite.

"Heat" from MAY 15, → Nov 15

Don't walk in sun between 12:00 pm - 3:00 PM

7:00 → 8:00 Manual labor — Lazy — eating — deal with kindness

→ "You must help him."

becomes an habit, he will be intolerable later A) painting B) child camps

on in life. Fr. Aloysius wants him to persevere.

---

apptitude profile :

good for humility that everyone cook.

certain tasks learned by everyone, cook, infirmarian

Problem: Mexicans cook well, but Umberto

---

ring the bell every 1/2 hour

① 2 people cooking

② best trick to do physical work, for "our lord"

all holy, "rectitude of intention"

doing for love of God

⇛ Should commit themselves with all the Holy Masses then out the whole very intense,

Allstate

5/25/80

-3-

236 North Central
Glendale, California 91203
Phone: 244 4611

Gardener – Enrique Bro } should have a "master plan"
Garcia –

In reply please refer to

Jaquin Bours – will be happy to get the master plan

Economic feasibility.

O'Connor plan

In winter
furrow the entire garden

Received the pump + the motor
Can't swim

In [illegible], hourly

Guadalupe S.V.D. father. 2 or 3 years old
Jesuit Retreat House 40-50 Old house with [illegible].
Villa Maria.
[illegible] de Valle – outside city → land

38 M
$3 [illegible]
6 714 [illegible]

845-7227

 5/25/80

I

Mother → house

Rector – work out

~~R~~ "monkey Business",
admit to profession under one
condition

their vocation is different.
tell these 2 that we doubt about them
bad.

famous sayings in Sp

~~___~~ correct in public / Good for humility.

Time & again, inform

5/25/80

Allstate

-5-

236 North Central
Glendale, California 91203
Phone: 244-4611

In reply please refer to

Tell these 2 boys that Fr Al has serious doubts dismissed at once with a black mark,

Copies in the old constitution of the charity

---

① Forbidden phone calls in [illegible]

Scan
Rector should be told
only suspicion

Allstate

236 N. Central
Glendale, California 91203
Phone: (213) 244-4611

pg 1 5-26-80 3:30 PM

1) Begin all action with pray to the Holy Spirit in Latin
2) Bring "red one" prayer
3) Discipline →
4) Before Starting the Noviciate, the Mirror of the Postulant
the Constitution for the Novices.
5) Fr. Aloysius "divine indwelling" ← piety →

French School { "de Caussat" → Self abandonment, Holy Abandon
Plus →
Le Semount → favorite book of Fr Aloysius
Encouragement of repenting.

received so much from sisters in Monmouth, Ill

Fr. Founder as master of novices, was told by general govt to correct the "Mirror of the Postulant"

Spirit of St. Anthony Claret of the constitution — Spiritual communion
"O Sacrament Most Holy, Hail Mary, Glory — Examination of Consc., Renewal of
Recitation of Intentions for the Following Hour, Sweet Heart of Mary.

Allstate 5-26-80

236 N. Central
Glendale, California 91203
Phone: (213) 244-4611

pg. 3

Rectitude of intention, what appears to be gold is just base brass" Because everything that is done now is published".

Sr Mary Magdalen de Pazzi repeated many times " Rectitude of Intention" time & again. Now it is more dangerous that ~~every~~ ever.

(1) Rectitude of Int. (2) Chastity & (3) OBedience ARE So important.

---

(1) In order to be ~~punctual~~ punctual for all the community

(2) Lowering eyes is humility

"Your Reverence" is used instead of Usted.

they are educated, therefore they can find jobs better,

th

In case of quitting or being dismissed a statement of with the strict obligation they to return the money the under oath a note.

for stability

at the time

2 documents: If they should be bound to pay

(2) I will not hold; O'Connor

Allstate

236 N. Central
Glendale, California 91203
Phone: (213) 244-4611

pg (5) 5-26-80

I understand that I am
responsible for the full payment of
all expenses, ordinary
incurred by the [illegible]
~~during by~~
on my behalf, for as long
as I am with the ~~after~~ aforesaid congregation, before
taking perpetual religious vows.
~~in the aforesaid congregation.~~

X Fr. Charles Carpenter X ______________________

Allstate Pg 7. 5-26-80 (20)

236 N. Central
Glendale, California 91203
Phone: (213) 244-4611

Superior should tell them at time

"If you hesitate now your mind is not really made up to remain with this congregation until death, but just if things go accordingly. You like to remain here if things go well, according to your whims & fancies. You are free to leave or sign."

they must be explained ahead of time by the attorney with the Superior being present the document, w

when

→ for expenses must ask their superior in charge

Be strict, the one in charge should make account to the Superior in always.

Reception of new-vocations, difficult for Fr. Charles/ Oscar)

① No phones as of Fr Aloysius in seminary
not allowed to phone until after a priest, and even then there was another

② Mario Costa
Carmen Ascencio, July 5, 1980

Have the Bros been receiving any phone calls from the States

CLARETIAN MISSIONARIES

PROVINCIAL OFFICE

May 28, 1980

MEMO:

Fr. Nalin - Pastor of St. Peter's Italian Church, called..
He would like Fr. Aloysius to continue saying 9:30 a.m.
Mass on Sundays until further notice.
Fr. Nalin himself will say the 11:00 a.m. Mass.

Bernard O'Connor, C.M.F.

THE CONGREGATION OF SONS OF THE IMMACULATE HEART OF MARY OF THE WESTERN PROVINCE, INC.
1119 WESTCHESTER PLACE, LOS ANGELES, CALIFORNIA 90019 (213) 731-9329

May 28, 1981

Mr. Kevin Manion
236 North Central Ave
Glendale, California

Dear Mr. Manion:

At your request an appraisal has been made of the property located at:

5951 Jaymills Ave
Long Beach, California 90805

The legal description can be found in the appraisal report.

The objective of the appraisal was to estimate market value of the subject property in fee simple.

Market value as such is the highest price estimated in terms of money that a property would bring in a competitive and open market under all conditions requisite to a fair sale, the buyer and seller each acting prudently and knowledgeably and assuming the price is not affected by undue stimulus.

As a result of my analysis of all available data and subject to the assumptions and limiting conditions, I estimate the market value of the subject property as of March, 1980 to be:

Seventy Three Thousand Five Hundred Dollars

$73,500

Respectfully submitted,

George Ballin

George Ballin
Real Property Appraiser

COLDWELL BANKER

FOREST E. OLSON

REAL ESTATE INVESTMENT SERVICES

GEORGE E. BALLIN

326 SOUTH LAKE AVENUE
PASADENA, CALIFORNIA 91101
BUS.: (213) 796-0370

SANTA ANA, CA 927 79
PM
29 MAY
1980

Rev. Aloysius Ellachruia
Claretians Provential
1119 Westchester Place
Los Angeles, Ca. 90019

Vatican Order Criticizes 'Undue Experimentation'

New York Times News Service

The Vatican issued an order Friday seeking to suppress what it called abuses in Roman Catholic worship. "Undue experimentation, changes and creativity bewilder the faithful," said the 10-page document, issued with the approval of Pope John Paul II by the Sacred Congregation for the Sacraments and Divine Worship.

Among the abuses, the document cited the growing role of lay persons in celebrating mass and distributing communion, the substitution of other readings for the prayers and scriptural readings authorized by Rome, and "the manipulation of liturgical texts for social and political ends."

It said that priests who leave the distribution of communion to lay people show a "reprehensible attitude" and limited the role women could play on the altar. Bread must be unleavened wheat and wine must be "the fruit of the vine" not mixed with other substances.

Church sources said the statement was part of a continuing campaign by the pope to tighten Church discipline. Some said it appeared to have been written with the United States largely in mind.

Spokesmen for American bishops said they had not yet seen a text of the document and did not want to comment. But some American Catholics said they were alarmed that the pope might be repealing practical moves designed by the Second Vatican Ecumenical Council "to de-Europeanize the Gospel."

On his recent trip to Africa, plans for the pope to participate in a Mass in Zaire where drums and dancing were part of the liturgy were canceled at the suggestion of the Vatican and the pontiff said he could not approve an African liturgy differing from the Roman rite.

But American liturgical experiments have been going on for 15 years. There are polka Masses among Polish-American Catholics, and guitar Masses for teenagers and serious attempts have been made to make the Mass more relevant to blacks in the inner cities.

The Rev. Edward K. Braxton, chancellor for theological affairs for James A. Hickey, the bishop of Cleveland, Ohio, said, "Almost every major American city has at least one experimental liturgy with varying degrees of Baptist or African influence." Braxton said that he believed the pope is merely exercising some caution.

"after getting reports of some innovations, not in the black community, that are just plain silly. Sending up balloons during a part of the mass, for example, or replacing a Gospel reading with Kafka."

He said, "The bottom line will be, 'Who's going to be the measure of what is extreme)' I know Bishop Mugavero won't give Jim Goode orders to go back to the Tantum Ergo." The Rev. James Goode is a Franciscan whose overflowing Sunday mass in Brooklyn, N.Y., has in it many elements borrowed from the black Baptist culture of the South.

"I can't believe that the pope is rejecting the mission approach elaborated by the Vatican Council," said Braxton, a black who has a doctorate in theology from the Louvain. "We learned something from the Chinese rites question."

Some 400 years ago, Jesuit missionaries in China tried to incorporate ancestor worship and Confucian ceremonies into Roman Catholic rituals, but Rome clamped down on the experiment and for 200 years insisted every missionary sent to China take an oath not to question the decision.

Among the precise rules laid down by the Vatican directive were the following:

– Only the priest and the deacon, not lay persons, may peform the reading of the gospel.

– The homily must be given by the priest or the deacon, not by lay persons.

– Proclamation of the Eucharistic prayer is reserved to the priest and cannot be left to the deacon, lower minister or the faithful.

– To modify the Eucharistic prayer approved by the Church or adopt others privately composed is "a serious abuse."

– The Eucharistic Prayer must not be overlaid with other prayers or songs.

– Communion is given only through the minister.

On the last point the statement said that, "It is not permitted that the faithful themselves pick up the consecrated bread and the sacred chalice, still less that they hand it from one to another."

Youth Mission for the Immaculata Newsletter

Volume 6, Number 3 May 1980

A YMIer's Apostolate

Aggie shown here in Kolbe Hall, our renovated barn at the Marytown in Kenosha, WI, delivering a short talk during her summer program.

I attended the 1977 YMI summer program. My name is Aggie Lachick and I am currently a nurse at Little Company of Mary Hospital in Illinois. A few months ago I started distributing the Miraculous Medal to patients, along with a leaflet of description. The mere act of giving the medal brings many graces from God and our Lady.

When giving the medal to a patient or to the patient's family, I tell them that God loves them and that this is a reminder they are being prayed for. The patient's family are not only comforted in their sorrow while watching their loved ones suffering but also find spiritual strength, love and comfort. They realize that God does love them through someone who cares. Usually if the patient has a medal, the members of the family want one too. This is one way of spreading the Miraculous Medal.

One of the high points of this apostolate came with Carol, paralyzed on the right side, with difficulty in speech. She took one look at the large Miraculous Medal that I was wearing and said, "Boy, is that beautiful!" Realizing that Carol wasn't Catholic, I asked her first if she wanted one. She did. When the medal was given to her, she was so appreciative; so much so that it brought back memories of when I received it. As the weeks passed, Carol did have her ups and downs, seemingly more downs. During those times I told her that the medal is a reminder that God is with her and that she should offer up whatever happened to her for priests, Brothers, Sisters and all those who work to spread the work of God. During particularly painful times, I heard her say, "Lord, please bless priests!" -- this from someone who didn't think that priests need prayers. At present Carol is home and her speech is much better.

Another time I passed by a family who was staying with Mary, a woman dying of cancer. After I put the medal on her, the family wanted one too. During the past week, they felt united with their wife and mother, even though at times they weren't in the same room. This was through the graces received by people wearing a common object: the Miraculous Medal. Mary died very peacefully and the family was so happy to have a beautiful keepsake.

Recently a woman by the name of Cathy came into the hospital with cancer of the pancreas. She's a Catholic mother of six and was very receptive to the Miraculous Medal. She and her husband told me that they prayed many Rosaries between the two of them. I introduced her to the Immaculata and she immediately fell in love with it. The family was so happy to have the medals, too. Whenever in much pain, she was heard to say that she's offering it up in reparation for poor sinners. About two weeks later, after being in extreme pain, Cathy got worse and fell into a coma. The next day, the first of March, she died, peacefully and quietly.

This lady made quite an impression on me. Her great love of God and our Lady encouraged me to be faithful to the duties of prayer, work and evangelization. It was something, because when she was alive she used to encourage me to be faithful; now even after death she still does.

About two months later, I told our Lady that

What have we here? Is it the beginning of a serious romance? *See page 3.*

she would have to finance the medals, as I really thought she wanted me to go back to school to be an R.N. I even asked her if this really was what she wanted of me. No sooner had I said that when one of the patients gave me a donation of $5.00 to continue this work. I told the patient that it wasn't necessary, but she insisted. This has happened a number of times. I have only purchased medals with the money from donations. I tell the doners that they too share in the work of evangelization, in my prayers and works and those who will receive the medal. They are so thankful for the prayers.

Truly this is a beautiful way to continue living the YMI and M.I. spirit.

The Forgotten Hostages

Since their seizure last November, the 53 American hostages in Iran have been constantly in the news. Hopefully they will continue to remain in the spotlight until they are released. For the present at least it is assumed that they will be released. However, if the history of other Americans held hostage is any indication, such an assumption is foolhardy. In fact, their imprisonment could go on for decades!

The imprisonment of American citizens on trumped up charges by hostile nations is nothing new. The way in which it was done was different, i.e., by "students" instead of the government, but the basic act of holding American citizens captive for political purposes has been standard practice of Communist governments for decades. Over the past 50 years thousands of Americans have been thrown into Communist prisons and their plight forgotten by both the government and the public with the passage of time. Just who are these forgotten American hostages?

In the early 1930's several hundred Americans, lured with the false promises of good pay and opportunity, went to Russia for Ford Motor Co., to build and operate an automobile plant. They were to be there for a limited time: about three years. By the late 1930's most of them were sent off to slave labor camps, never to be heard from again. One of these Americans, Victor Herman, was just a teenager when he went to Russia with his family in 1931; he was finally released from Russia in 1976, 45 years later! His autobiography, Coming Out of the Ice, would be sobering reading for American athletes upset over the Olympic Games boycott. Victor Herman was quite an athlete and totally disinterested in politics when he set the world's record in 1934 for the highest free-fall parachute jump. His big "crime" was his refusal to accept Russian citizenship so that the USSR could lay claim to holding that record!

Another group of Americans, an estimated 3-5,000, were GI's captured by the Germans in World War II. When the Red Army over ran their POW camps these men were sent to slave labor camps in Russia and are still there.

A third group of forgotten American hostages are some 389 POW's from the Korean War who were never released by Red China and North Korea. Since that time some of these men have been spotted in camps in Russia. For 15 years there were behind-the scenes negotiations with Red Chinese officials in Poland in an attempt to gain the release of the POW's. In the late 1960's these talks shifted to other matters and, although the U.S. granted diplomatic recognition to Red China and that nation has been admitted to the U.N. (under whose banner the POW's fought), our GI's are still held prisoners.

Communist Cuba also holds some American hostages. Some were seized on the high seas while others, Cuban born Americans, were arrested when they returned to visit relatives in Cuba. The Cuban government will not let our officials visit these poeple as Cuba refuses to recognize their American citizenship.

Accounts vary as to the actual number of Americans still held prisoner from the Vietnam War. But no less than 179 men whose capture was verified by the Defense Department, or the Vietnamese themselves through photos of captives they published, are still imprisoned. There are smaller groups of Americans, such as the crewmen of two American planes shot down over international waters in the early 1950's who are still in Soviet prisons.

The sad history of these forgotten hostages bears directly on the fate of the hostages in Iran. Why should Iran take our demands for the release of the hostages seriously when they see the U.S. giving "most favored nation" trade status to Red China and long term credit for grain sales and technology to Russia in spite of their abuse of our citizens? Will they not conclude that we will forget these new hostages in time?

In our concern and prayers for the hostages in Iran let's not forget our long-suffering hostages in other countries!

A Divine Romance

Do you remember the girl who received a very special and unusual birthday gift from her brother, namely, a YMI weekend retreat? At the time she wasn't at all excited about this sort of birthday present. In fact she complained to her brother that it wasn't what she considered a "gift" at all. But rather than let the money go to waste she decided to accompany her brother, whom she loved nonetheless.

After viewing the "Youth Mission for the Immaculata" audio-visual promotion program during the retreat, she decided to go to the month-long leadership program at Marytown in Kenosha. During that eventful month she met a Dominican Sister from Nashville, Tennessee, who came to Marytown to observe and help out with the program. So impressed was she with this vibrant, enthusiastic religious that she decided to visit their Mother House in Nashville.

Two years after that memorable weekend retreat in Michigan, Theresa Fournier accompanied by her novice mistress visited her brother, the same one, but with a new name, Brother Mary Jude, O.F.M.

Yes! It's a courtship with the Tremendous Lover for Brother Jude and Sister Theresa, brother and sister, shown here flanked by two Dominicans. See article.

Conv., at the novitiate of the Conventual Franciscans in Rensselaer, Indiana.

Sister Theresa entered the convent of the Dominican Sisters a year after her brother joined the Franciscans. God willing she will enter her novitiate the same year her brother finishes his. The reunion of the brother and sister religious reminds one of the great spiritual union between the Founder of the Benedictines, St. Benedict, and his blood sister, St. Scholastica.

Though our YMIer and her brother belong to different religious Orders, the bond between the two Orders is such that the Dominicans and Franciscans have always had a special affection for one another, going back to the day in the 13th century when the Founder of the Dominicans, St. Dominic, met the Founder of the Franciscans, St. Francis of Assisi on the streets of Rome. They renewed the Church in the 13th century, and there is no doubt but Sister Theresa and Brother Mary Jude can help to renew the Church in our 20th century through their total dedication to Mary Immaculate, as her Knights.

Relying on Mary, all is possible, even great personal holiness!

The Visitation

PICTURE OUR LADY SETTING OUT on foot from her home in Nazareth. She is going to the house of her cousin Elizabeth in the hill country of Juda some 70 miles away. Love gives wings to her feet. The Holy Spirit within her urges her on. It is time to share the Good News and the divine presence of God with her cousins, face to face.

Mary is conscious of the tiny form of the God-Man in her womb as she hurries along. Over and over again she relives that ecstatic embrace of the Holy Spirit when he came upon her, clothing her with the sun and putting the moon under her feet. How willingly she surrenders to him—that Fiery Torch of God who has seized her Heart! Transfused and possessed by him, and in a certain sense melting into him she knows him intimately now as spouse. Divine and human love have fused within her. Blazing up in a single, creative act, they have produced the ultimate fruit: the Incarnation of the Son of God. And so she is the Spouse of the Holy Spirit, and the Mother of God's Son. It is an intimacy she will never lose.

For three days Mary walks swiftly toward her cousins' house. All the while she contemplates the Son of God in her womb—her Son. In clothing him with flesh, she and the Holy Spirit have made him the Son of Man, one of us, a Person sharing our nature and the solidarity that links us all together.

She marvels at the power Jesus bears within him, the power to transform all who receive him into the sons of God. She knows he has saved her first of all—that he is the source of the power that exempts her from the effects of Adam's sin and makes her the perfect daughter of the Father and the spouse of the Spirit. Time and again her heart bursts forth in songs of thanksgiving and praise.

At the same time Mary sees that Jesus has not come for her alone. He has come to bring the whole family of Adam into this same intimacy with God—as many as will receive him. God has given her the grace to receive him. Now as a daughter of Adam created in the image of the Three Persons—who share all in unity—she must likewise share her gift, her good fortune with all the rest. She must help them to receive him too, for to all who receive him he gives the power to become the children of God.

Thus an immense desire flames up in Mary's Heart—a desire to widen and deepen the divine intimacy, the divine presence and closeness she experiences. She longs ardently to bring her cousins and all mankind into it as well.

With this fire in her heart, Mary begs her Spouse the Spirit to fall on Zachary, Elizabeth and the child Elizabeth carries, making them too share her faith and love of the Savior, and thus conceive in their hearts him whom she has conceived in her body. And so it happens. As she nears Zachary's house she calls out to Elizabeth. Instantly the Spirit fills both her cousin and the babe within her womb. They believe and know even before being told, that the Savior has come to them.

In the days that follow, Mary draws the family of Zachary ever more deeply into the divine Presence that envelops her. With them she searches the Scriptures to help deepen their knowledge and understanding of the Messiah she bears within her, and their relationship with him. With them she worships and glorifies God, repeating and extending her "Magnificat" and the other hymns and canticles of Scripture. Thus she helps deepen and give expression to their love. Generously she serves, assisting them to prepare in every way for the approaching birth of the Lord's Precursor, that God's will might be done perfectly in everything.

In this mystery let us ask Mary to give us her desire for intimacy with the Three Divine Persons, and for closeness to one another in this divine intimacy, in understanding of one another, love and mutual service. ■

Announcing the sixth summer of the "Youth Mission for the Immaculata" Leadership Programs

The purpose of the "Youth Mission for the Immaculata" (YMI) is to involve Catholic youth in the spiritual and social mission of the Church in their own local parish and community. This can best be accomplished through: 1) A better understanding and appreciation of their Catholic Faith. 2) By deepening their commitment to Christ through total consecration to Mary Immaculate.

Your Assistance is vital to the growth of the YMI

From its very beginnings in 1975 we can see a consistent growth in the number of participants in the YMI summer leadership programs. From one program in the summer of 1975, it has grown to five for this summer. We are hoping to add two more next summer. To do so we will need greater support from YMIers as well as our friends. Support can take many shapes and forms, but whether it be prayers, recruiting or material support, we need your support.

There is so much to be done in reaching our youth in these critical times, when so many of them have left the Church. The YMI has proven very effective in raising up youth leaders who effectively influence other youth to better understand and live their Catholic Faith. By supporting the YMI leadership program you not only will be helping to assure the future expansion of the Church in America, but may be preserving the Faith of a son or daughter, friend or relative. Each year our summer programs are run at a deficit as we try to keep the tuition at a minimum and give partial scholarships to deserving youth. Any help that you can give in this regard will surely be put to good use.

YOUTH MISSION FOR THE IMMACULATA

Franciscan Friars of Marytown
1600 W. Park Avenue
Libertyville, IL 60048

Address Correction Requested

Non-Profit Org.
U.S. POSTAGE
PAID
Kenosha, WI
Permit No. 199

The fee for the month-long Youth for the Immaculata leadership program is $185.00, which includes room and board and text books. As soon as a registrant is accepted* and pays the initial fee of $30.00 he will receive the following texts: **Life of Blessed Maximilian Kolbe, Queens Way, More About Fatima, Catholicism and Reason** and **Writings of Blessed Kolbe.** The first two books should be read before the program begins. If anyone cannot afford the full tuition, financial assistance will be provided.

Dates for Youth Mission programs:

Marytown, Kenosha, Wis.:
June 14 - July 12, young men
July 19 - Aug. 16, young women

Front Royal, Virginia
June 21 - July 12, young women

California:
Rosemead (southern Calif.)
July 5 - Aug. 2, young men

Santa Clara (northern Calif.)
July 19 - Aug. 16, young women

*In applying to attend the Youth Mission leadership program, it is required that the youth explain why he or she would like to attend the program.

For further information write to:

Brother Francis Mary
Marytown
1600 W. Park Ave.
Libertyville, IL 60048
(312) 367-7800

Alice O'Donnell (213) 337-1124
526 Edith St. (men's program)
West Covina, CA 91790

Tony Ryan (408) 739-5075
764 Carmel Ave.
Sunnyvale, CA 94086
(women's program)

I am interested in attending the Youth Mission for the Immaculata leadership program. Please send me further information. Please circle which program you want to attend.

Age ______

Name ______ (last) ______ (first)

Address ______

______

- Madalyn Murray's "Religious Rights" were upheld by the Supreme Court when she protested that her A-theist son should not be taught prayers of a "theistic" nature in a public-supported classroom.
- By the same token, the People of God should be upheld in their "Religious Rights" which are likewise violated when their children are taught the A-theistic philosophy and morality of Secular Humanism in a public-supported classroom.
- Anything less is tantamount to the "Establishment of a Government-mandated Religion" (of Secular Humanism*), and the application of a "double-standard" of Justice! (California established this ethic of Humanism in Jan. 1970 in violation of these rights.) The Hickey-Canfield Educational Voucher/Amendment will solve this inequity!

(*Constitutionally defined as a religion in Torcaso vs Watkins, 367 U.S. 488. The Court held that religious liberty is not limited to theistic beliefs and at 495, footnote 11, recognized Secular Humanism as a Religion in this country. A similar conclusion was reached in Fellowship of Humanity v. County of Alameda, 153 Cal.–also U.S. vs Sieger, 1965).

- PROBABLY THE MOST "HATED" OF ALL THESE BUREAUCRATIC PROGRAMS HAS BEEN THE DECEPTIVE ANTI-THEISTIC COURSES CALLED "FAMILY LIFE"—OR MORE RECENTLY "FAMILY HEALTH"—EDUCATION! (SEE BELOW)

(1980) EDUCATION FOR HUMAN SEXUALITY (1973)

(ALL THEY'VE DONE IS LOWER THE AGE LEVELS!)

By JACQUELINE KASUN

SACRAMENTO – A new draft curriculum in sex education for kindergarten through grade 12 is now being reviewed by the California State Department of Education. The new "Education for Human Sexuality" program provides for explicit instruction in not only human sexual intercourse but in alternative sexual "lifestyles," abortion, masturbation, and other disputed topics.

- Beginning in pre-school or kindergarten with a mixed-group restroom visit, followed by a description of the male and female genital organs (p. 93-94), the program calls for children of ages three to five years to study human sexual intercourse (p. 99).
- At age nine children begin their study of menstruation, conception, ejaculation, and nocturnal emissions (pp. 97, 102). At this age also the draft curriculum suggests that children read two Planned Parenthood pamphlets which tell them that "masturbation is a perfectly acceptable, useful comforting thing to do with sexual feelings..." Also at age nine children begin their study of methods of birth control, including "all the contraceptive methods, services, and products available" (p. 121).
- At age 12 children "visit a local drug store to check the availability of contraceptive products," (p. 123) and they study the law regarding emancipated minors who are "making their own decisions" (p. 125). At this age they learn that "pregnancy prevention services are available to young people...without parental consent" (p. 125).
- Twelve-year-olds "role play" the part of a boy or girl asking a doctor for birth control information (p.134). They take a field trip to a "family planning clinic" and they go through it "from beginning to end," discussing pelvic examinations and other procedures. They fill out a patient's form for such a clinic (p. 135).
- Also at age 12 boys and girls study "unplanned pregnancy" and discuss whether it is best to have the baby, offer it for adoption, or have an abortion (pp. 143-145). They discuss where they would go for help if they wanted to have an abortion, discussing, "Where can people get help outside their immediate families?" (pp. 144, 149). They discuss the "support system" that is available to them (p. 149) and they listen to a guest speaker from Planned Parenthood (p. 150). They learn that the decision for an abortion is theirs alone to make, requiring no consultation with their parents (pp. 125, 135).

The draft curriculum provides for 10 days of sex instruction in each school year from pre-school through the 12th grade. Much of the program is devoted to the development of "decision-making-skills" through exercises in "values clarification". The program provides for the study of various life-styles, including "communes, group marriage, couples living together without marriage," and others.

Copies of the draft curriculum are now being disseminated only to persons enrolling in training programs being offered by the School Health Program of the State Department of Education. The program was developed in the State Department of Education with partial financial support from the U.S. Office of Education.

SPECIAL UPDATE!
—Sacramento (UPI) 4/24/80—

- State schools chief Wilson Riles says he has cancelled workshops for a controversial sex education guide in five counties because the state has all the suggestions it needs.
- The guide, "Education for Human Sexuality" WILL BE REVISED AND PUBLISHED BY FALL, a department spokesman said.

NOTE: The Release also stated—

- Parents of Catholic school children have been particularly active in lodging complaints about the guidelines!

WHICH PROVES THAT THESE "STATE" PROGRAMS AFFECT ALL SCHOOLS!!

SAN FRANCISCO – An edited version of a disputed sex education textbook was approved Thursday by the State Board of Education after a dissenting trustee said it was "bordering on pornography."

The book, called "Human Sexuality: A Course For Young Adults," was approved on a 7 to 1 vote.

—"HUMAN SEXUALITY" CONTENT—

- Homosexuality & Lesbianism (including techniques and explicit description).
- Premarital intercourse (to be accompanied with detailed instruction on techniques).
- Prostitution (male and female)—motivation and benefits.
- Incest (presented as common practice)
- Sodomy (including descriptive terminology. . .of nine kinds).
- Beastiality (Projected as; an experimental activity of 20% of the farm boys or vacationing city boys on farms)
- Masturbation (including 20 harmless methods for those who may wish to develop the expertise).
- Abortion (Planned Parenthood/ZPG Version). . .also instruction on the "Amniotic Tap" procedure for assistance in the death-decision making process. Also includes instruction on the Supreme Court "Woman/Physician death-pact rights."
- Drugs (instructs on the low-dose aphrodisiac effects of hashish, LSD and alcohol, etc., etc.).

WHAT THEY'RE REALLY TEACHING OUR KIDS IS: "BE CLEAN AND BE CAREFUL! THERE'S NO SIN EXCEPT HAVING A BABY!!"

HEW Casts Wary Eye On Family Life Court Challenge!

Partial Reprint—January 11, 1973
By PAUL SCOTT

WASHINGTON – Government officials here are keeping a close watch on a California court action challenging the constitutionality of the secular family-life-education courses in public schools. Filed by an organization of concerned parents, known as Citizens for Parental Rights, of Belmont, Calif., the suit goes to the heart of a growing educational controversy over the rights of parents and the State which is spreading throughout the Country...

Since "it is the inalienable right of parents to raise their children with their own religious, moral and cultural values without interference by the State," the group of concerned parents believes the State has no business in this field of education.

It is this politically explosive charge that has set off the alarm bells within the massive Department of Health, Education, and Welfare (HEW).

These officials see the suit as a threat to the massive educational program on population control that HEW is now trying to encourage all State and local school districts to incorporate in their family-life curriculum. This program includes films that propose abortion as one of the means of limiting population growth in the U.S.

DON'T TRUST THEM!

- In March several Pro-Life/Pro-Family leaders blocked a sneak attempt to pass AB542 which would have allowed these controversial programs into the classrooms under "Closed-Circuit TV"! (But they'll be back—watch for them!)
- Warning: Don't be "DUPED" into joining any "CITIZENS' ADVISORY COMMITTEES". This is a tactic promoted by the government "Health/Education" bureaucrats to get their opponents to JOIN them—in a "minority" capacity, of course! DON'T BECOME PART OF THE PROBLEM!!!
- (Notable Quote: "There has been a sharp rise in V.D. cases (from 1,083 to 4,346) & also an increase in pregnancies, in the 11 years since Planned Parenthood went to Hawaii with sex education."—Dr. Carolyn Gerster, President, National Right to Life Committee.

TYRANNICAL STATE RULING ON PARENT'S RIGHTS!

"THE STATE'S INTEREST IN THE HEALTH OF ITS CHILDREN, OUTWEIGHS THE CLAIMS BASED ON RELIGIOUS FREEDOM AND RIGHT OF PARENTAL CONTROL." (Used by Calif. State Appellate Court to deny a trial of the Citizens for Parental Rights case (Decision: 8/28/75). - U.S. Supreme Court declined to review the ruling on 4/5/76!)

**

NOTE: Two days after the U.S. Supreme Court denied hearing, the Federal Bureaucrats passed S-1466 which "REDEFINED HEALTH" to expand government control over the citizenry beyond its former limitations (control of communicable diseases)—to control the whole person—(environmental health, human ecology, dental health, nutrition, mental health, etc., etc.)!

(DOCUMENTARY PACKET AVAILABLE: $1.00)

M. Scott - Gloria Dei Ent., Inc.
283 Lindbergh St.
San Mateo, Ca. 94401

MAY 30 1980

I hereby acknowledge that while I am associated as a novice, or in any other capacity with the Missionaries of Perpetual Adoration in my training to become a priest that I have no right to be compensated for any work that I might do. I further agree that should I leave my training to become a priest, I will repay the Missionaries of Perpetual Adoration all of the money expended on my behalf for shelter, food and incidentals.

Dated:

____

MISSIONARIES OF PERPETUAL ADORATION

POST OFFICE BOX 4183
LOS ANGELES, CA 90051

Los Angeles, California
el 31 de mayo del 1980

To Whom it May concern:

Fr. Charles Thomas Carpenter, California Driver License No. M126139, is hereby authorized to drive Chevrolet pick-up(CCS247Z127448) truck, License plate number 1D18681, to Alamos, Sonora where he works. He is carrying with him various personal belongings to be used in his work for the poor, the sick and the dying. Nothing that he carries is for re-sale, but for his own use.

Very truly yours,

Missionaries of Perpetual Adoration

By Kevin J. Manion

Title Secretary

A Quien Corresponda:

Al Padre Carlos Carpenter, licencia californiana para manejar no. M126139, le autorizamos a manejar el vehículo Chevrolet pick-up (camioneta) con placas californianas no. 1D18681, hasta Alamos, Sonora, donde él trabaja con los pobres, marginados, enfermos y moribundos. Los efectos personales que lleva consigo son para su trabajo con los pobres y marginados, y no para la venta. La persona responsable por el Padre Carlos Carpenter en México es el Señor Obispo Miguel González Ibarra, Exmo. Señor Obispo de la Diócesis de Cd. Obregón.

Kevin J. Manion

Anthony J. Arpaia

MISSIONARIES OF PERPETUAL ADORATION
INCORPORATED
Dec. 3, 1971
CALIFORNIA
A California Corporation

SEGUROS DEL ATLANTICO, S.A.

JUAREZ 100, MEXICO CITY D.F.

SEGURO SOBRE AUTOMOVILES
AUTOMOBILE INSURANCE
(Especial para Turistas)
(Special Tourist Policy)

POLIZA No. / POLICY No. 65876

Nombre del Asegurado / Name of Insured: MISSIONARIES OF PERPETUAL ADORATION

Vigencia / Term: 365 days

Direccion / Address: 10123 Riverside Drive

Desde / From: June 5, 19 80 a las / at 12:01 A.M. / P.M.

Ciudad / City: North Hollywood Estado / State: California Zona Postal / Zip Code: 91602

Hasta / To: June 5, 19 80 a las / at 12:01 A.M. / P.M.

SEGUROS DEL ATLANTICO, S.A. (denominada la Compañia) asegura dentro de los limites de la Republica Mexicana, a favor de la persona arriba mencionada (denominada el Asegurado), de conformidad con las Condiciones de esta Poliza y durante el plazo establecido contra aquellos riesgos que figuren con una "suma asegurada" o en su caso con la anotacion de "cubiertos" en la Especificacion de Riesgos, que sufra o cause el vehiculo descrito.
La cantidad maxima a que asciende la Cobertura que se otorga mediante esta Poliza, queda determinada en la Especificacion de Riesgos, de manera que los pagos que haga la Compañia por uno o varios siniestros provenientes de la realizacion de cualquiera de los diversos riesgos cubiertos por este seguro, segun quede aqui enumerado, nunca podra exceder de la cantidad estipulada en cada seccion de dicha Especificacion de Riesgos.

SEGUROS DEL ATLANTICO, S.A. (hereafter referred to as the Company) insures within the Limits of the Mexican Republic, in favor of the above mentioned person (hereafter referred to as the Insured), in accordance with the Conditions contained hereunder and during the provided term against such risks as appear followed either by an "Insured Sum" or otherwise by the inscription of "covered" in the Specification of Risks, that are caused to or by the described vehicle.
The maximum amount which the Coverages grant under this Policy are stipulated in the Specification of Risks, in such a way that whatever payments made by the Company for one or several claims arising from the occurrence of any of the various losses covered by this Policy, as detailed hereunder, shall by no means whatsoever exceed the amount stipulated in the respective section of such Specification of Risks.

ESPECIFICACION DE RIESGOS / RISK SPECIFICATION

RIESGOS / RISK	LIMITES DE RESPONSABILIDAD (Dolares Americanos) / LIMITS OF LIABILITY (U.S. Dollars)		PRIMAS (Dolares Americanos) / PREMIUMS (U.S. Dollars)
1. Colisiones, Vuelcos, Rotura de Cristales y Transportacion. / Collision, Upset, Glass Breakage and Transportation. [X] CUBIERTO / Covered [ ] EXCLUIDO / Excluded A. Con Deducible para Automoviles, Motocicletas, Pick-up y Panel sin Equipo de Refrigeracion de $100. / $100 Deductible for Automobiles, Motorcycles, Pick-ups and Panel Trucks without Refrigeration Equipment B. Con Deducible para Camiones de Pasajeros o de Carga con o sin Equipo de Refrigeracion de $200. / $200 Deductible for Passenger Buses or Cargo Trucks with or without Refrigeration Equipment.	Con Deducible / With Deductible [X] $100 [ ] $200	Suma asegurada / Insured value Vehiculo / Auto $ 3,500. Remolque / Trailer $ Embarcacion / Boat $ — Todas las Unidades / All Units $ 3,500.	$ 569.[illegible]
2. Robo, Incendio, Rayo y Explosion, Huracan y Granizo. (Cubre solo robo total del vehiculo) / Theft, Fire, Lightning and Explosion, Tornado and Hail. (Only total theft of car covered)	CUBIERTO / Covered	Sin exceder del valor de mercado / Without exceed the market value	
3. Responsabilidad Civil por Daños a Bienes de Terceros. / Civil Liability for Property Damage.	Cada accidente / Each accident	$ 10,000	
4. Responsabilidad Civil por Daños a Terceros en sus Personas. / Civil Liability for Bodily Injury.	Cada persona / Each person Cada accidente / Each accident	$ 30,000 $ 60,000	
5. Gastos Medicos / Medical Payments	Cada persona / Each person Todas las personas / All persons	$ 2,000 10,000	$ 879.65

PILFERAGE IS EXCLUDED, UNLESS BY THEFT OF THE ENTIRE VEHICLE

Descripcion del Vehiculo / Description of Automobile

Año / Year of Model	Marca / Make	Tipo / Body Style	Motor o Numero de Serie / Motor or Serial Number
1977	CHEV	PICK UP	CC524?2127448

Prima / Total Premium	$ 1,449.05
Menos Descto / Less Discount 70%	$ 1,014.33
Prima Neta / Net Premium	$ 434.72
Impuesto Mex. / Mexican Tax 7%	$ 30.43
Gastos de Poliza / Policy Fee	$ [illegible]
Total Pagado y Recibido / Total Due and Received	$ 465.65

Descripcion del Remolque y/o Embarcacion / Description of Trailer and/or Boat

Articulo / Item	Año / Year of Model	Marca / Make	Tipo y Largo / Type and Length	Numero de Serie / Serial Number
Remolque / Trailer				
Embarcacion / Boat				

Hipotecario Nombre y Direccion / Lienholder Name and Address

Cheque / Check [X] Efectivo / Currency [ ] Mon. Nac. / Mex. Cy. [ ] Dolares / Dollars [X]

9:00 A.M. / P.M. Hora / Time

En caso de cancelacion la prima minima retenida por la Compañia es de $2.50 M.A.
In case of cancellation minimum retention on premium by the Company is $2.50 U.S.

Kevin J. Manion [signature]
Firma Autorizada / Authorized Signature

June 2, 1980
Fecha / Date

Texto en Español aprobado por la Com. Nacional de Seguros en oficio No. [illegible] del 26 Marzo de 1975.

MTBI—4 PRINTED IN U.S.A.

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COMMERCIAL

REGISTRATION EXPIRES	TYPE	LICENSE NUMBER
NOV/30/80	31	1D18681

VEHICLE IDENTIFICATION: CCS247Z127448

MAKE: CHEV

BODY TYPE MODEL	CYLS.	DATE FIRST SOLD	CLASS	*YR.	Yr. Model	TYPE VEH	MP
PU		11/12/76	BT		77	32P	G

DATE ISSUED	AX	WC	UNLADEN WEIGHT	STICKER NUMBER	TOTAL FEES
11/07/79	2	D	04717	AMIS	$103

1900

REGISTERED OWNER

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ADORATION INC
10123 RIVERSIDE DR

N HOLLYWOOD CA 91602

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TOT FEE	
BY CLK	

State of California

DEPARTMENT OF MOTOR VEHICLES

VALIDATED REGISTRATION CARD

READ REVERSE SIDE - IMPORTANT INSTRUCTIONS

ELPHUS F. RABIDEAU
MARIAN E. RABIDEAU
5437 DILLER AVENUE
CULVER CITY, CA. 90230

10123 Riverside Dr.
No. Hollywood
Calif. 91602

Adoration

16-66/1220

DATE *May 30, 1980*

SIGN HERE IN PRESENCE OF TELLER FOR CASH RET'D FROM DEP.
X *[signature]*

CURRENCY		
COIN		
*CHECKS BY BANK NO. *16-661*		*50 —*
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SUBTOTAL IF CASH RETURNED FROM DEPOSIT		
LESS CASH RETURNED FROM DEPOSIT		
TOTAL DEPOSIT		*50 —*

*FOR MORE THAN THREE CHECKS, LIST ALL CHECKS ON REVERSE AND ENTER CHECK TOTAL ONLY ON FRONT.

BANK OF AMERICA NT&SA
SEPULVEDA-JEFFERSON BRANCH
5541 SEPULVEDA BLVD., CULVER CITY, CA 90230

⑆1220006610⑆ 2252⑈05025⑈03849⑈

0418-0-02158

CHECKING DEPOSIT

BRANCH NO. *418* ACCOUNT NO. *0 - 02158*

NAME *MAP*

ADDRESS *10123 Riverside Drive*

CITY *No. Hollywood* STATE *Calif. 91602*

DATE *1-29-81* SIGN HERE FOR LESS CASH

LIST CHECKS BY BANK NUMBER	DOLLARS	CENTS
CURRENCY		
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For more than four checks, list all checks on reverse and enter total here.

DUPLICATE — Bank of America — 502 Sepulveda-Jefferson — JAN 29 1981

C Walk TELLER

BANK OF AMERICA
NATIONAL TRUST AND SAVINGS ASSOCIATION

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CHECKING DEPOSIT

BRANCH NO. *418* ACCOUNT NO. *0 - 02158*

NAME *MAP*

ADDRESS *10123 Riverside Drive*

CITY *No. Hollywood* STATE *Cal. 91602*

DATE *1-29-81* SIGN HERE FOR LESS CASH

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For more than four checks, list all checks on reverse and enter total here.

DUPLICATE — BANK OF AMERICA — Sepulveda-Jefferson — JUL 13 1981

$ *5.00*

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NATIONAL TRUST AND SAVINGS ASSOCIATION

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G&J Gladys & John Mass

CHECKING DEPOSIT

BRANCH NO. ACCOUNT NO.

NAME *MAP*

ADDRESS *10123 Riverside Drive*

CITY *No. Hollywood* STATE *Calif. 91602*

DATE *4-6-81* SIGN HERE FOR LESS CASH

LIST CHECKS BY BANK NUMBER	DOLLARS	CENTS
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For more than four checks, list all checks on reverse and enter total here.

DUPLICATE — 502 Sepulveda-Jefferson

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NATIONAL TRUST AND SAVINGS ASSOCIATION

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J/ Sam Clark - wedding - Mass

CHECKING DEPOSIT

BRANCH NO. *418* ACCOUNT NO. *0 - 02158*

NAME *MAP*

ADDRESS *10123 Riverside Drive*

CITY *No. Hollywood* STATE *Calif. 91602*

DATE *4-28-81* SIGN HERE FOR LESS CASH

LIST CHECKS BY BANK NUMBER	DOLLARS	CENTS
CURRENCY	*5*	*—*
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For more than four checks, list all checks on reverse and enter total here.

DUPLICATE — BANK OF AMERICA — APR 28 1981

B TELLER

BANK OF AMERICA
NATIONAL TRUST AND SAVINGS ASSOCIATION

⑆5100⑈0035⑆

Gloria Morris? Mass

CHECKING DEPOSIT

BRANCH NO. *418* ACCOUNT NO. *0 - 02158*

NAME *MAP*

ADDRESS *10123 Riverside Drive*

CITY *No. Hollywood* STATE *Cal. 91602*

DATE *6-7-81* SIGN HERE FOR LESS CASH

LIST CHECKS BY BANK NUMBER	DOLLARS	CENTS
CURRENCY	*5*	*—*
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For more than four checks, list all checks on reverse and enter total here.

DUPLICATE — BANK OF AMERICA — 502 Sepulveda-Jefferson — JUL 7 1981

TELLER

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NATIONAL TRUST AND SAVINGS ASSOCIATION

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B/J Betty & Jay Murray - Mass
50th anniv.

CHECKING DEPOSIT

418 | 0-02158
BRANCH NO. | ACCOUNT NO.

M.A.P. — NAME

10123 Riverside Drive — ADDRESS

No. Hollywood, Calif. 91602 — CITY / STATE

9-11-81 — DATE ______ SIGN HERE FOR LESS CASH

LIST CHECKS BY BANK NUMBER	DOLLARS	CENTS
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Roland Krzywicki — Mass + died

CHECKING DEPOSIT

418 | 0-02158
BRANCH NO. | ACCOUNT NO.

M.A.P. — NAME

10123 Riverside Dr. — ADDRESS

No. Hollywood, Cal. 91602 — CITY / STATE

11-19-81 — DATE ______ SIGN HERE FOR LESS CASH

LIST CHECKS BY BANK NUMBER	DOLLARS	CENTS
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~~Mary Koz~~ Rhea Hedwig Mass #5 + May #1

CHECKING DEPOSIT

418 | 0-02158
BRANCH NO. | ACCOUNT NO.

M.A.P. — NAME

10123 Riverside Drive — ADDRESS

No. Hollywood, Calif. 91602 — CITY / STATE

9-11-81 — DATE ______ SIGN HERE FOR LESS CASH

LIST CHECKS BY BANK NUMBER	DOLLARS	CENTS
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DUPLICATE — SEP 11 1981 — 502 Bank of America 502 — TELLER

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418 | 0-02158
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M.A.P. — NAME

10123 Riverside Drive — ADDRESS

No. Hollywood, Calif. 91602 — CITY / STATE

11-30-81 — DATE ______ SIGN HERE FOR LESS CASH

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~~Rhea~~ Mary Kozlowski-Mass

CHECKING DEPOSIT

418 | 0-02158
BRANCH NO. | ACCOUNT NO.

M.A.P. — NAME

10123 Riverside Dr. — ADDRESS

No. Hollywood, Cal. 91602 — CITY / STATE

11-19-81 — DATE ______ SIGN HERE FOR LESS CASH

LIST CHECKS BY BANK NUMBER	DOLLARS	CENTS
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DUPLICATE — BANK OF AMERICA — 502 Sepulveda-Jefferson Off. 502 — NOV 20 1981 — TELLER

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BANK OF AMERICA
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⑆5100⑈0035⑆

Mary Kozlowski-Mass

after ~~the~~ sister Ruth

CHECKING DEPOSIT

418 | 0-02158
BRANCH NO. | ACCOUNT NO.

M.A.P. — NAME

10123 Riverside Drive — ADDRESS

No. Hollywood, Calif. 91602 — CITY / STATE

12-2-81 — DATE ______ SIGN HERE FOR LESS CASH

LIST CHECKS BY BANK NUMBER	DOLLARS	CENTS
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For more than four checks, list all checks on reverse and enter total here.

BANK OF AMERICA
NATIONAL TRUST AND SAVINGS ASSOCIATION

⑆5100⑈0035⑆

for Christmas

CHECKING DEPOSIT

BRANCH NO. ACCOUNT NO.

NAME: M. A. P.

ADDRESS: 10123 Riverside Drive

CITY: No. Hollywood STATE: Calif. 91602

DATE: 12-15-81

SIGN HERE FOR LESS CASH

LIST CHECKS BY BANK NUMBER	DOLLARS	CENTS
CURRENCY		
COIN		
CHECKS 1 30-42	25	—
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SUB-TOTAL		
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TELLER

⑆5100⑈0035⑆

Eleanor Krzywicki - Masses

CHECKING DEPOSIT

BRANCH NO. 418 | 0 - 02158 ACCOUNT NO.

NAME: M A P

ADDRESS: 10123 Riverside Drive

CITY: No. Hollywood STATE: Calif. 91602

DATE: 12-22-81

SIGN HERE FOR LESS CASH

LIST CHECKS BY BANK NUMBER	DOLLARS	CENTS
CURRENCY		
COIN		
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For more than four checks, list all checks on reverse and enter total here.

BANK OF AMERICA
NATIONAL TRUST AND SAVINGS ASSOCIATION

⑆5100⑈0035⑆

Jane Jackson - 2 Masses

CHECKING DEPOSIT

BRANCH NO. 418 | 0 - 02158 ACCOUNT NO.

NAME: M a P

ADDRESS: 10123 Riverside Dr.

CITY: No. Hollywood STATE: Calif. 91602

DATE: 12-24-81

SIGN HERE FOR LESS CASH

LIST CHECKS BY BANK NUMBER	DOLLARS	CENTS
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DUPLICATE — 502 Sepulveda-Jefferson — DEC 24 1981

For more than four checks, list all checks on reverse and enter total here.

BANK OF AMERICA
NATIONAL TRUST AND SAVINGS ASSOCIATION

TELLER

⑆5100⑈0035⑆

Ruth Campbell - 2 Masses

CHECKING DEPOSIT

NAME: M. A. P.

ADDRESS: 10123 Riverside Dr.

CITY: No. Hollywood STATE: Calif. 91602

DATE: 1-13-82

SIGN HERE FOR LESS CASH

LIST CHECKS BY BANK NUMBER	DOLLARS	CENTS
CURRENCY	5	—
COIN		
CHECKS 1 16-41	5	—
2 1220		
3		
4		
SUB-TOTAL		
LESS CASH RECEIVED		
TOTAL DEPOSIT	10	—

DUPLICATE — BANK OF AMERICA — 502 Sepulveda-Jefferson — JAN 13 1982

For more than four checks, list all checks on reverse and enter total here.

SECOND COPY

BANK OF AMERICA
NATIONAL TRUST AND SAVINGS ASSOCIATION

TELLER

⑆5100⑈0035⑆

Ann Havre & Charles Alber 2 Masses

CHECKING DEPOSIT

BRANCH NO. 418 | 0 - 02158 ACCOUNT NO.

NAME: M. A. P.

ADDRESS: 10123 Riverside Dr.

CITY: No. Hollywood STATE: Cal. 91602

DATE: 2-10-82

SIGN HERE FOR LESS CASH

LIST CHECKS BY BANK NUMBER	DOLLARS	CENTS
CURRENCY	5	—
COIN		
CHECKS 1		
2		
3		
4		
SUB-TOTAL		
LESS CASH RECEIVED		
TOTAL DEPOSIT	5	—

DUPLICATE — BANK OF AMERICA NATIONAL TRUST AND SAVINGS ASSOCIATION — 502 Sepulveda-Jefferson — FEB 10 1982

For more than four checks, list all checks on reverse and enter total here.

BANK OF AMERICA
NATIONAL TRUST AND SAVINGS ASSOCIATION

2nd. Dep.

TELLER

⑆5100⑈0035⑆

(Klier) Money found in market - M. Pal.

CHECKING DEPOSIT

BRANCH NO. 418 | 0 - 02158 ACCOUNT NO.

NAME: M. A. P.

ADDRESS: 10123 Riverside Dr.

CITY: No. Hollywood STATE: Calif. 91602

DATE: 8-16-82

SIGN HERE FOR LESS CASH

LIST CHECKS BY BANK NUMBER	DOLLARS	CENTS
CURRENCY	600	—
COIN		
CHECKS 1		
2		
3		
4		
SUB-TOTAL		
LESS CASH RECEIVED		
TOTAL DEPOSIT	$ 600	—

DUPLICATE — BANK OF AMERICA — 502 Sepulveda-Jefferson Off. 502 — AUG 16 1982

For more than four checks, list all checks on reverse and enter total here.

BANK OF AMERICA
NATIONAL TRUST AND SAVINGS ASSOCIATION

2 of 2

TELLER

⑆5100⑈0035⑆

FEAST OF SS. PETER AND PAUL

SUNDAY JUNE 29, 1980

MISSIONARIES OF PERPETUAL ADORATION

MONASTERIO DE FATIMA

ALAMOS, SONORA

MY DEAR SONS IN THE MOST BLESSED SACRAMENT AND THE IMMACULATE HEART OF MARY:

I HAVE THE PRIVILEDGE TO WRITE TO YOU TODAY VIA CESARIO RAMIREZ.

MAY I PRESENT TO YOU CESARIO RAMIREZ AS THE PERMANENT VICAR TO REVEREND FATHER CHARLES CARPENTER, M. A. P.

THIS MEANS THAT CESARIO RAMARIZ IS NEXT IN AUTHORITY TO FR. SUPERIOR. BROTHER CESARIO IS A MAN OF GREAT VIRTUE AND OF GREAT INTELLECTUAL CAPACITY AS IS DEMONSTRATED BY HIS POSITION AS SUPERVISOR OF 12 DEPUTIES WITH THE LOS ANGELES COUNTY PROBATION DEPARTMENT WHERE HE HAS BEEN WORKING FOR THE LAST 16 YEARS. HE IS GIVING UP A JOB OF MORE THAN $26,000.00 A YEAR BESIDES GIVING UP HIS HOUSE WITH A SWIMMING POOL WORTH OVER $ 85,000.00, AND HE IS GIVING US HIS RIGHT FOR A PENSION WORTH $ 34,000.00 PLUS

Father Aloysius Attacum O.M.F